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CHRIST IN THE GOSPELS

A CRITICAL  
HARMONY OF THE GOSPELS

OR,

THE LIFE OF OUR LORD

IN THE WORDS OF THE EVANGELISTS;

AMERICAN REVISION, A. D. 1881.

WITH SELF-INTERPRETING SCRIPTURE, MAPS OF JESUS' TRAVELS, AND  
A DICTIONARY OF PROPER NAMES.

BY

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WITH AN INTRODUCTION BY

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NEW YORK

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*M. A. M.*

To My Wife,

MY CHEERFUL CO-LABORER,

WHOSE FAITH THAT IT MUST PROVE HELPFUL  
TO MANY STUDENTS OF THE LIFE OF OUR DIVINE LORD  
HAS BEEN THE CONTINUAL INSPIRATION  
OF MY TASK;

AND

TO THE MEMORY OF OUR ONLY SON,

Arthur,

WHOM GOD CALLED HOME DURING ITS PREPARATION,

THIS VOLUME IS DEDICATED.



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## PREFACE.

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“Take . . . the sword of the Spirit, which is the Word of God.”

*Eph. 6:17.*

“I never saw a useful Christian who was not a student of the Bible.”

*D. L. Moody.*

THIS volume is issued as an aid to the study of the life of Jesus. It is felt that a more thorough acquaintance with that life, in its plan and progress, may be obtained by the method here presented than can be gained by the fragmentary reading of the Gospels. “The importance of studying the four Gospels in connection,” says Dr. G. W. Clark, “cannot be too highly estimated or too earnestly enforced. No clear and well-defined image of the Savior’s life can be formed in the mind without it. Selecting leading texts of events and discourses from the different Evangelists will not answer the demand. Each Evangelist must be allowed to contribute his part toward a full and perfect likeness. The true chronological order must also, as far as possible, be observed, or the view will be confused and distorted. But the constant turning from one Gospel to another, and the act of comparing and mentally deciding and arranging, are exceedingly inconvenient and laborious, and most persons who attempt it weary in the task. Hence the great value of an arrangement of the Scriptural text according to the probable order of events, . . . so that the eye can survey all the narratives of any incident or utterance at a glance.”

In his harmonized presentation of the events and discourses of the four Gospels, the compiler of this work has followed, in general, the arrangement adopted by many modern Harmonists, among them Tischendorf, Robinson, Strong, Clark and Gardiner, which is based upon the view



that Mark and John, with few exceptions, conform strictly to the chronological order: while Matthew and Luke, on the other hand, guided rather by the principle of association, frequently group together transactions and narratives, related to one theme or connected by a common thought, though they may have occurred at different times and in various places. Of the Harmonists named above, Dr. Gardiner has been most closely adhered to, although the arrangement of Robinson and Clark has been adopted in a few instances, as avoiding certain transpositions of some of the discourses, and thereby, it is thought, enhancing the value of the volume to Sunday-school workers for whose use, as constituting the large majority of Bible students among the laity, it has been especially prepared.

The chronology is that of the Rev. Samuel J. Andrews, as presented in his "Bible Student's Life of our Lord," New York and London.

The references are, in the main, those which were made with extreme care and diligence by the learned and devout Dr. Blayney in 1769, and since then generally printed in the leading reference Bibles. To have given all these references in full would have greatly increased the size and cost of this book. Nor would it have served so well the end had in view as the plan here adopted. It is hoped that Scripture research will be stimulated by the offering of selections only from the great storehouse of references; for these selections may prove to the thoughtful and devout reader guide-posts, pointing to the fertile fields beyond—beginnings of that "unfolding of the divine words which," says the Psalmist, "giveth light." It has been the endeavor, further, to give prominence to such references as seem best adapted to illustrate the spiritual truths taught in the text. The compiler desires here to bear grateful testimony to the spiritual benefit which he feels that he himself has gained from this special study, which has extended over several years, an encouragement to



hope that his book may be the medium of a similar blessing to many of his readers; and if that might be the result of his labors, great indeed would be his reward.

The references thus chosen, as also the text itself, will render the book helpful, it is thought, to leaders of prayer and conference meetings, at which passages from the Gospels are the theme for study.

The map and diagrams are a novel feature of this work, and to them the reader's special attention is called. They have been carefully prepared, and can hardly fail, if properly used, to facilitate an understanding of the text and to aid the memory.

The compiler has advanced no novel or strictly original views, but has followed closely in the track of men whose right to speak with some measure of authority upon these matters is undisputed. And yet he feels that he will not misrepresent the views of these scholars, whom he has chosen as guides, in stating that it is not claimed by them that the order of events or the chronology here presented, is established beyond question. To quote further from Dr. Clark, [These matters] "open a large field for the exercise, both of the judgment and of charity. The arrangement of many passages must depend largely on the discriminating taste of the Harmonist. What may appear probable and appropriate to one may seem less so to another. Dogmatism, therefore, is out of place; caution and a regard for the conclusions of others are ever becoming, and the study and comparison of different harmonies are desirable and very profitable."

Attention is called to the article on Bible Translations, a subject of importance to every student of the Scriptures.

No one can afford to overlook the Introduction by Dr. Henson. There is much of instruction, and of suggestion of deep truths presented in its pages.

J. P. C.



## INTRODUCTION.

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WHEN we sing as we are accustomed to do,

“God is his own interpreter,  
And he will make it plain,”

the meaning is, of course, that those dark providences which we so much dread, when interpreted by subsequent providences, when taken in their relation to the whole course of God’s providence, when that shall be set forth before us, instead of being regarded as black and baneful, will be seen to be radiant with beauty and freighted with love.

But the words we have quoted are susceptible as well of application to that higher and clearer revelation God has given of himself in his Word. Not only is there an unfolding of God’s meaning in Scripture, even as there is in Providence, so that what comes earlier is illuminated and made intelligible by what comes afterwards, but even apart from any chronological considerations, it must evermore be borne in mind that every truth is many-sided and every side, like the facets of a diamond, hath its own peculiar hue of prismatic beauty. It is not possible to see all the truth from any one standpoint, nor for any one form of statement to exhaust the fullness of its meaning.

And so in what we call the Bible, God has given us many books penned by many writers, each presenting such views of truth as his mental and spiritual nature made him specially adapted to be the vehicle of. Not that any one of these Scripture writers was left to wander at his “own sweet will,” so that we must largely discount his deliverances on account of his human imperfections and the possibility of his misapprehending what the Lord would have him teach. That were indeed to undermine utterly the authority of the Scriptures, and “if the foundations be destroyed what shall the righteous do?” We do most thoroughly and invincibly believe that “holy men of old spake as they were moved by the Holy Ghost,”



and that therefore what they spake may be absolutely relied upon. But while we believe that all that each one said was truth, God's truth, we do not believe it was all the truth. You must have all that all of them said, in order to be sure that you have all the truth. "Which things we speak," writes the Apostle Paul, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, *comparing spiritual things with spiritual.*" And only by such collation and comparison can God's truth be comprehended in all the breadth and beauty of its meaning. You cannot obtain any accurate representation of a building by taking only a single view. And so the photographer is accustomed to take two pictures, from a little different points of view, and when both these are looked at at once, as in a stereopticon, you see not two pictures, but one, and that not a flat surface such as each of the pictures shows, but a solid that stands out in its massiveness before your eyes. And yet even then you do not see the hinder part, but only half the building. To see it all in its completed symmetry, we should be obliged to have four views, and to look at them all at once. But this is, of course, impossible, inasmuch as we have not four eyes, but only two. But the principle applies though its application be impossible. Singularly enough there are just four gospels. The metropolis of gospel truth, like the heavenly metropolis, lieth four square. Four pictures have we here of the matchless Man of Nazareth,—four pictures, and all so much alike that sometimes captious critics have said that there was only one original gospel and the other three were copied from that. Four pictures, and yet all so different that other skeptical critics have alleged that there are glaring discrepancies in them, that are hopelessly irreconcilable. The pictures, of course, must be *alike*, for all of them are pictures of HIM. The pictures, of course, must be *unlike*, for each of the portrait painters had his own peculiar point of



view. And yet it takes all four to give us the Christ of history in all the completeness of his humanity and divinity. And so we turn from one to the other, and seek as best we can while gazing upon one to carry the others in our mind; and yet to the ordinary reader, and even to the reader that is more than ordinary, there is conscious difficulty and more or less confusion, in attempting such a process, and there would still be, even though all four of the gospels were spread before us in parallel columns, as has sometimes been done in preparing a gospel Harmony.

In the present volume the attempt is made to obviate this difficulty by weaving the four into one, and making a mosaic, in which the tracery and coloring of each of the divinely-guided artist-evangelists shall be faithfully preserved, and so the matchless portrait of the Son of Man shall beam upon us, as it were, from a single canvass instead of four. How well the attempt has succeeded must be left for the devout and scholarly student to judge. That it is not an easy task which our author has undertaken, he will himself very frankly concede; nor is it one in which absolute perfection can be possibly attained by human hands. That great pains have been taken, great research employed, and marked ability displayed in the preparation of this volume, must be readily apparent to every thoughtful reader of it. That it will be an aid of great value in Bible study, and that it will enhance our appreciation of the marvelous unity in variety, harmony in diversity, that distinguishes the gospel histories, and above all that it will contribute not a little to the clearness and fullness of our conceptions of him "in whom all fullness dwells, and of whose fullness we have all received, and grace for grace," I do very sincerely and firmly believe; and therefore I do very cordially commend it to all who love him, and long for his appearing, and who feel that above all things else, his "life is the light of men."

P. S. HENSON.

CHICAGO.



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## EXPLANATION OF TEXT.

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THE figure <sup>1</sup> in the text indicates that the portion following it has been taken from Matthew's Gospel. In like manner the figures <sup>2</sup> <sup>3</sup> and <sup>4</sup> indicate the Gospel from which the portions following them are taken, <sup>2</sup> indicating Mark, <sup>3</sup> Luke and <sup>4</sup> John. The figure <sup>6</sup> indicates that the words following it are not found in any of the four Gospels, but have been either introduced or substituted.

The chapters and verses given at the beginning of each section show what portions of each Gospel are incorporated in that section.

The words in smaller type, in brackets, are those that are not incorporated in the text either 1st, to avoid redundancy, or 2d, because they do not \*coalesce with the words that are used in the text, or 3d, because they do not occur in the same relative position in the Gospel from which they came† as they do in the other Evangelists, much care having been taken throughout the entire work to preserve the exact sequence of each narrative wherever possible.

The figures <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> which refer to the different Evangelists (as previously explained), when used within the brackets,

\*The correct principle of uniformity in renderings which was adopted in the new version has permitted the coalescing of the sacred narratives, especially of the words of Jesus, to an extent that has been quite unexpected and most gratifying to the compiler, and in a very much more complete manner than it was possible in the common version, where the incorrect principle of diversity in renderings was a characteristic. See remarks on the two versions in the article entitled "A Brief History of the Translations of the English Bible," page 363.

†As illustrative of this, see "example" given herewith, where the words from Matthew "to come unto me," are put in the smaller type because they, in the original narrative, *follow* the words "forbid them not" instead of preceding them as is the case in Mark and Luke.

only indicate from where the words in the *small* type are taken, the text proper not being influenced by them.

### EXAMPLE.

#### §105. CHRIST BLESSING LITTLE CHILDREN.

*Perea (No. 64). (Going South.)*

Matt. 19:13-15. Mark 10:13-16. Luke 18:15-17.

<sup>2 3</sup>AND they were bringing [<sup>1</sup>Then were there brought] <sup>1 2 3</sup>unto him <sup>1 2</sup>little children [<sup>3</sup>also their babes], <sup>1 2 3</sup>that he should <sup>1</sup>lay his hands on them, [<sup>2 3</sup>touch them] and pray: <sup>3</sup>but when [<sup>1 2</sup>and] <sup>1 2 3</sup>the disciples <sup>3</sup>saw it, they <sup>1 2 3</sup>rebuked them. But <sup>2</sup>when <sup>1 2 3</sup>Jesus <sup>2</sup>saw it, he was moved with indignation, and <sup>3</sup>called them unto him, <sup>5</sup>and <sup>1 2</sup>said <sup>2</sup>unto them [<sup>3</sup>saying], <sup>1 2 3</sup>Suffer the little children <sup>2 3</sup>to come unto me, <sup>1 3</sup>and <sup>1 2 3</sup>forbid them not: [<sup>1</sup>to come unto me:] for to such belongeth the kingdom of <sup>2 3</sup>God [<sup>1</sup>heaven.] . . . . .

The number “64” in the heading refers to the corresponding number on the “Map of the Pathways of Jesus.” The words “(Going South)” indicate the probable direction of his journey at the time when this incident occurred.

The figures <sup>2 3</sup> in the first line of the text indicate that the words “And they were bringing” are taken from Mark and Luke; while the brackets, the small type and the figure <sup>1</sup> indicate that these words “Then were there brought” are from Matthew, but are not incorporated in the text of this work. The figures <sup>1 2 3</sup> next following, indicate that the words “unto him” are taken from Matthew, Mark and Luke; and the figures <sup>1 2</sup> before “little,” indicate that the words “little children” are taken from Matthew and Mark; while the brackets, small type and figure <sup>3</sup> indicate that the words “also their babes” are taken from Luke, but are not incorporated in the text. In the same way it will be understood that the words “that he should” are from Matthew, Mark and Luke; “lay his



hands on them, and pray," are from Matthew, [<sup>2 8</sup> "touch them"] are from Mark and Luke, but not incorporated in the text; [<sup>1 2</sup> and] is from Matthew and Mark, but not incorporated in the text. The figure 'in the sixth line, indicates that the word "and" is not found in any Gospel, but has been introduced. In a similar manner the remainder of the section will be readily understood.

Thus every word and phrase in each of the Gospels will be found in this work either woven into the text or placed within the brackets in the smaller type. The reader will therefore have a continuous narrative, a complete Harmony, and a ready exhibit of the differences between the Evangelists; and by his perusal of this one account of the Savior's life he will receive into his mind in a clear and coherent form every thought that is found in the four separate accounts.

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#### SUPPLEMENT TO THE FOURTH EDITION.

With a view to illustrate more fully the work which was to be done in the preparation of this volume, and the method by which that work was accomplished, the incident on the opposite page is given, the four accounts being arranged in parallel columns, and the words which *occur in only one Gospel* being printed in display type. In the illustration, short as it is, there are, it will be seen, over *one hundred words* thus distinguished. The more important differences are these: Matthew alone speaks (a) of the fate of those who "take the sword," (b) of the angels, and (c) of Jesus' desire to fulfill the Scriptures. Luke alone mentions the healing; and John alone gives the names of Peter and Malchus, and speaks of the cup. Only Luke and John mention *which* ear was smitten. On page 315 will be found the consolidated narrative which brings out in *one* reading all the facts which in the arrangement in parallel columns can only be ascertained after *four* separate readings and mutual comparisons.

SIMON PETER SMITES THE SERVANT'S EAR.

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
<p>v. 50. Then they came and laid hands on Jesus, and took him. And behold, one of them that were with Jesus stretched out his hand, and drew his sword and smote the servant of the high priest, and struck off his ear.</p> <p>52. Then saith Jesus unto him, Put up again thy sword into its place; for all they that take the sword shall perish with the sword.</p> <p>53. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be?</p>	<p>v. 46. And they laid hands on him, and took him.</p> <p>47. But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear.</p>	<p>v. 50. And a certain one of them smote the servant of the high priest, and struck off his right ear.</p> <p>51. But Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.</p>	<p>v. 10. Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear.</p> <p>11. Now the servant's name was Malchus.</p> <p>Jesus therefore said unto Peter, Put up the sword into the sheath:</p> <p>the cup which the Father hath given me, shall I not drink it?</p>





# PART I.

## THE INCARNATION, BIRTH, AND CHILDHOOD OF OUR LORD.

*Time—About Thirteen and a Half Years.*

### §1. INTRODUCTION TO JOHN'S GOSPEL.

John 1:1-18.

IN the beginning *‘*was the Word, and the Word was *‘*with God, *‘*and the Word was God. The same *‘*was in the beginning with God. *‘*All things were made through him; and without him was not anything made that hath

*a* Prov. 8:22 [The eternity of Wisdom], “The LORD possessed me in the beginning of his way, before the works of old. I was set up from everlasting, from the beginning, or ever the earth was.” Col. 1:15 [Of the Son of God], “Who is the image of the invisible God, the firstborn of all creation; (16) for in him were all things created, in the heavens and upon the earth, things visible and things invisible; . . . all things have been created through him, and unto him; and he is before all things and in him all things consist.” Rev. 19:13, “His name is called the Word of God.”

*b* Prov. 8:24 [The eternity of Wisdom], “When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. Whosoever findeth me findeth life.” John 17:5 (§ 137), “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” 1 John 1:1, “That which was from the beginning, concerning the Word of life.”

*c* Phil. 2:5, 6, “Christ Jesus, . . . who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant.”

*d* Gen. 1:1, “In the beginning God created the heaven and the earth.”

*e* Psa. 33:6, “By the Word of the LORD were the heavens made.” Col. 1:16, see on *a* above. Eph. 3:9. Heb. 1:1, 2, “God hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds.” Rev. 4:11, “For thou didst create all things, and because of thy will they were and were created.”



been made. <sup>f</sup>In him was life; and <sup>g</sup>the life was <sup>h</sup>the light of men. And the light shineth in the darkness; and the darkness apprehended it not.

There <sup>i</sup>came a man, sent from God, whose name was John. <sup>j</sup>The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but *came* that he might bear witness of the light. There was <sup>k</sup>the true light, *even the light* which lighteth every man, coming into the world. He was in the world, and <sup>l</sup>the world was made through him, and the world knew him not. <sup>m</sup>He came unto his own, and they that were his own received him not. <sup>n</sup>But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his

<sup>f</sup> John 5:26 (§ 39), "For as the Father hath life in himself, even so gave he to the Son also to have life in himself." 1 John 5:11—"that God gave unto us eternal life, and this life is in his Son."

<sup>g</sup> John 8:12 (§ 83), "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." 9:5 (§ 84), "When I am in the world I am the light of the world." 12:46 (§ 125), "I am come a light into the world, that whosoever believeth on me may not abide in the darkness."

<sup>h</sup> John 3:19 (§ 24), "This is the judgment, that the light is come into the world, and men loved the darkness rather than the light, for their works were evil."

<sup>i</sup> Mal. 3:1, "Behold, I will send my messenger, and he shall prepare the way before me." Luke 3:2 (§ 16), "The word of God came unto John the son of Zacharias in the wilderness." Matt. 3:1 (§ 16).

<sup>k</sup> Acts 19:4.

<sup>l</sup> Isa. 49:6. "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." 1 John 2:8—"because the darkness is passing away, and the true light already shineth."

<sup>m</sup> Heb. 1:1. See on *e* above. 11:3, "By faith we understand that the worlds have been framed by the word of God."

<sup>n</sup> Luke 19:12-14 (§ 111) [Parable of the ten pieces of money], "We will not have this man reign over us." Acts 3:12-14 [Peter said], "Ye men of Israel, . . . ye denied the Holy and Righteous One . . . and killed the Prince of life."

<sup>o</sup> Isa. 56:4. Rom. 8:14, "As many as are led by the Spirit of God, these are sons of God." Gal. 3:26, "Ye are all sons of God, through faith, in Christ Jesus." 2 Pet. 1:3. 1 John 3:1, "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are."

name: <sup>p</sup>who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. <sup>q</sup>And the word <sup>r</sup>became <sup>s</sup>flesh, and dwelt among us (and we <sup>t</sup>beheld his glory, glory as of the only begotten from the Father), <sup>u</sup>full of grace and truth.

John <sup>v</sup>beareth witness of him, and crieth, saying, This was he, of whom I said, <sup>w</sup>He that cometh after me is become before me; <sup>x</sup>for he was before me. For of his <sup>y</sup>fulness we all received, and grace for grace. For <sup>z</sup>the

<sup>p</sup> John 3:5 (§ 24) [To Nicodemus], "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Jam. 1:18. 1 Pet. 1:23.

<sup>q</sup> Matt. 1:16 (§ 9), "Mary, of whom was born Jesus, who is called Christ." Luke 1:30 (§ 4) [To Mary], "The angel said, . . . Behold, thou shalt . . . bring forth a son and shalt call his name Jesus." 2:7 (§ 8). 1 Tim. 3:16.

<sup>r</sup> Rom. 1:3, "His Son, who was born of the seed of David according to the flesh." Gal. 4:4, "When the fulness of the time came, God sent forth his Son born of a woman."

<sup>s</sup> Heb. 2:11-16, "Both he who sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren. For verily not to angels doth he give help, but he giveth help to the seed of Abraham."

<sup>t</sup> Isa. 40:5, "The glory of the LORD shall be revealed, and all flesh shall see it together." Matt. 17:2 (§ 71), "Jesus . . . was transfigured before them; and his face did shine as the sun." 2 Pet. 1:16, "We . . . were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son in whom I am well pleased." John 2:11 (§ 22). 11:40-43 (§ 101) [To Martha, before raising Lazarus], "Jesus saith, . . . Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God?"

<sup>u</sup> Col. 1:19, "It was the good pleasure of *the Father* that in him should all fulness dwell." 2:9,—"*Christ*: for in him dwelleth all the fulness of the Godhead bodily."

<sup>v</sup> John 3:32 (§ 25), "What he hath seen and heard, of that he beareth witness."

<sup>w</sup> Matt. 3:2 (§ 16). John 3:30, 31 (§ 25), "He must increase, but I must decrease. He that cometh from above is above all."

<sup>x</sup> John 8:58 (§ 83) [To the Jews], "Before Abraham was born, I am." Col. 1:17 [Of the Son of God], "He is before all things."

<sup>y</sup> John 3:34 (§ 25), "God . . . giveth not the Spirit by measure." Eph. 1:6—"to the praise of the glory of his grace, which he freely bestowed on us in the Beloved." Col. 1:19 and 2:9, 10. See *u* above.

<sup>z</sup> Exod. 20: and chapters following. Deut. 4:44, "This is the law which Moses set before the children of Israel." 33:4, "Moses commanded us a law, even the inheritance of the congregation of Jacob."



law was given through Moses; “grace and <sup>b</sup>truth came through Jesus Christ. “No man hath seen God at any time; “the only begotten Son, who is in the bosom of the Father, he hath declared *him*.

## §2. PREFACE TO LUKE’S GOSPEL.

Luke 1:1-4.

FORASMUCH as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, “even as they delivered them unto us, who <sup>b</sup>from the beginning were eyewitnesses and ministers of the Word, “it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee “in order, “most excellent Theophilus; <sup>c</sup>that thou mightest know the certainty concerning the things wherein thou wast instructed.

§1. *a* Rom. 3:23, 24, “For all have sinned and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus.” 5:20, “Where sin abounded, grace did abound more exceedingly.” 6:14, “Ye are not under law, but under grace.”

*b* John 8:31 (§ 83). 14:6 (§ 136), “Jesus said, . . . I am . . . the truth.”

*c* Exod. 33:17-20, “Thou canst not see my face; for there shall no man see me, and live.” Matt. 11:27 (§ 85). John 6:46 (§ 63), “Not that any man hath seen the Father, save he that is from God, he hath seen the Father.” 1 Tim. 1:17, “The King eternal, incorruptible, invisible, the only God,” (6:16) “dwelling in light unapproachable; whom no man hath seen, nor can see.” 1 John 4:12-20, “No man hath beheld God at any time.”

*d* John 3:16-18 (§ 24).

§2. *a* Heb. 2:3. 1 Pet. 5:1, “The elders therefore among you I exhort, . . . and a witness of the sufferings of Christ who am also a partaker of the glory that shall be revealed.” 2 Pet. 1:16. See *t* § 1. 1 John 1:1.

*b* John 15:27 (§ 136), “And ye [the disciples] also bear witness, because ye have been with me from the beginning.”

*c* Acts 15:1, etc. 25, “It seemed good unto us, having come to one accord.” 28. “For it seemed good to the Holy Spirit.”

*d* Acts 11:4.

*e* Acts 1:1, “O Theophilus” [to whom also “The Acts of the Apostles” are addressed].

*f* John 20:30 (§ 173), “These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.”

## §3. BIRTH OF JOHN THE BAPTIST FORETOLD.

*Jerusalem, U.C. 748. October, B.C. 6.*

Luke 1:5-25.

THERE was ‘in the days of Herod, king of Judæa, a certain priest named Zacharias, ‘of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both ‘righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

Now it came to pass, while he executed the priest’s office before God, “in the order of his course, according to the custom of the priest’s office, his lot was to enter into the temple of the Lord and ‘burn incense. / And the whole multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of ‘the altar of incense. And ‘Zacharias was troubled when he saw

*a* Matt. 2:1 (§ 12), “Jesus was born . . . in the days of Herod the king.”

*b* 1 Chro. 24:3-10 [Of the priests’ lots], “David distributed them . . . according to their offices in their service; . . . the eighth to Abijah.” 19, “These [four and twenty] *were* the orderings of them in their service to come into the house of the LORD.” Neh. 12:1; 4:17, “Now these are the priests and the Levites that went up with Zerubbabel, . . . Abijah,” etc.

*c* Gen. 7:1 and 17:1. 1 Kings 9:4. 2 Kings 20:3. Job 1:1. Acts 23:1 and 24:18. Phil. 3:6.

*d* 1 Chro. 24:19, on *b* above. 2 Chro. 8:12-14, “Solomon . . . appointed, according to the order of David his father, the courses of the priests to their service, . . . as the duty of every day required.” 31:2.

*e* Exod. 30:7, 8. See *g*. 1 Sam. 2:27. 1 Chro. 23:13. 2 Chro. 29:11.

*f* Lev. 16:17 [Of the high priest], “There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place.” Rev. 8:3, 4.

*g* Exod. 30:1, 6, 7, “Thou shalt make an altar to burn incense, upon. . . . And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps, he shall burn incense upon it.”

*h* Judg. 6:12, 22 [To Gideon]; 13:3, 22 [To the wife of Manoah, the father of Samson]. Dan. 10:8. Luke 2:9 (§ 10) [To the shepherds]. Acts 10:3, 4. Rev. 1:13, 17. *i* Verses 60, 63 (§ 6). *j* Verse 58 (§ 6).



*him*, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. "And many of the children of Israel shall he turn unto the Lord their God. "And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him*. And Zacharias said unto the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering, said unto him, I am <sup>p</sup>Gabriel, that stand in the presence of God; and I was

*k* Num. 6:2, "When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD; he shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk." Judg. 13:4 [To the wife of Manoah, Samson's father], "Beware and drink not wine nor strong drink. The child shall be a Nazarite unto God from the womb." Luke 7:33 (§ 47). *l* Jer. 1:5. Gal. 1:15.

*m* Mal. 4:5, 6, "Behold I will send you Elijah, the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

*n* See *m* above. Matt. 11:14 (§ 47) [Of John the Baptist], "And if ye are willing to receive it, this is Elijah, who is to come." Mark 9:2, 12 (§ 71) [Of the same, just after Jesus had been transfigured], "Peter and James and John . . . asked him saying, The scribes say that Elijah must first come . . . But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him."

*o* Gen. 17:17, "Abraham . . . said, . . . Shall a *child* be born unto him that is an hundred years old?"

*p* Dan. 8:16, "I heard a man's voice . . . which called and said, Gabriel, make this *man* to understand the vision," Dan. 9:21, 22, 23. Matt. 18:10 (§ 75). Heb. 1:13, 14.

sent to speak unto thee, and to bring thee these good tidings. And behold, 'thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. And it came to pass, when 'the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; and she hid herself five months, saying, Thus hath the Lord done unto me in the days wherein he looked upon *me*, to 'take away my reproach among men.

#### §4.<sup>7</sup> BIRTH OF JESUS ANNOUNCED TO MARY.

*Nazareth. April, B.C. 5.*

Luke 1:26-38.

NOW IN the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin<sup>a</sup> betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, 'Hail, thou that art highly favored, 'the Lord *is* with thee. But she was greatly 'troubled at the saying, and cast in her mind what man-

<sup>q</sup> Eze. 3:26. 24:27.    <sup>r</sup> 2 Kings 11:4, 12.    1 Chro. 9:23, 25.

<sup>s</sup> Gen. 30:22, 23. "God remembered Rachel and God hearkened to her . . . And she . . . bare a son; and said, God hath taken away my reproach." Isa. 4:1; 54:1-4.

<sup>a</sup> Matt. 1:18 (§ 7), "Mary had been betrothed to Joseph." Luke 2:4 (§ 8), "Joseph . . . went . . . into Judæa, to the city of David, which is called Bethlehem (because he was of the house and family of David); to enrol himself with Mary who was betrothed to him."

<sup>b</sup> Dan. 9:21, "The man Gabriel . . . talked with me, and said, O Daniel, . . . thou art greatly beloved." 10:18.

<sup>c</sup> Judg. 6:12. See note *h*. (§ 3).    <sup>d</sup> See § 3.



ner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. <sup>e</sup>And behold, thou shalt conceive in thy womb, and bring forth a son, and <sup>f</sup>shalt call his name JESUS. He shall be great, and <sup>g</sup>shall be called the Son of the Most High: and <sup>h</sup>the Lord God shall give unto him the throne of his father David: <sup>i</sup>and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, <sup>j</sup>The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing that is begotten shall be called <sup>k</sup>the Son of God. And behold, Elisabeth thy kinswoman, she also

<sup>e</sup> Matt. 1:23 (§ 7) [Isa. 7:14], "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which is, being interpreted, God with us."

<sup>f</sup> Luke 2:21 (§ 11), "His name was called JESUS, which was so named by the angel before he was conceived in the womb."

<sup>g</sup> Mark 5:2-6 (§ 55).

<sup>h</sup> 2 Sam. 7:11 [To David], "I will set up thy seed after thee, . . . and I will establish his kingdom." Isa. 9:6, 7, "Unto us a child is born, . . . and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David." 16:5. Jer. 23:5, 6—"I will raise unto David a righteous Branch. . . . His name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Psa. 132:11, "Unto David . . . of the fruit of thy body will I set upon thy throne." Rev. 3:7.

<sup>i</sup> Dan. 2:44, "God . . . (shall) set up a kingdom, which shall never be destroyed; . . . and it shall stand forever." 7:13, 27, "I saw . . . the Ancient of days. . . . His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Obad. 21. Mic. 4:6 [Of the peace of the church], "The Lord shall reign over them in Mount Zion from henceforth, even for ever." John 12:34 (§ 124), "We have heard . . . that the Christ abideth forever." Heb. 1:8, "Unto the Son *he saith*, thy throne, O God, is for ever and ever."

<sup>k</sup> Matt. 1:20 (§ 7).

<sup>l</sup> Matt. 14:33 (§ 62), "Of a truth thou art the Son of God." 26:63 (§ 143), "The high priest . . . said, . . . I adjure thee . . . tell us whether thou be the Christ, the son of God." Mark 1:1 (§ 16), "Jesus Christ, the son of God." John 1:34 (§ 19), "I [John the Baptist] have seen and have borne witness, that this is the Son of God." 20:31 (§ 173), "These are written, that ye may believe that Jesus is the Christ, the Son of God." Acts 8:37 [margin], "I believe that Jesus Christ is the Son of God." Rom. 1:3.

hath conceived a son in her old age: and this is the sixth month with her that was called barren. For no word from "God shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

## §5. MARY VISITS ELISABETH.

*Juttah. near Hebron. April—June, B.C. 5.*

Luke 1:39-56.

AND Mary arose in these days and went into the hill country with haste, "into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; and she lifted up her voice with a loud cry, and said, 'Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed; for there shall be a fulfillment of the things which have been spoken to her from the Lord. And Mary said,

'My soul doth magnify the Lord,  
And my spirit hath rejoiced in God my Saviour.

*m* Gen. 18:13. Rom. 4:19, [Abraham] "looking unto the promise of God he wavered not through unbelief." Jer. 32:17. Zach. 8:6. Matt. 19:23-26, with Mark 10:27 and Luke 18:27 (§ 106), "With men this is impossible; but with God all things are possible," etc.

*a* Josh. 21:9. *b* Luke 1:28 (§ 4). Judg. 5:24.

*c* 1 Sam. 2:1, "Hannah . . . said, My heart rejoiceth in the LORD . . . because I rejoice in thy salvation." 6. Psa. 34:3, "O magnify the LORD with me." 35:9. Hab. 3:18, "I will rejoice in the LORD, I will joy in the God of my salvation."



For <sup>a</sup>he hath looked upon the low estate of his hand-  
maiden:

For behold, from henceforth <sup>a</sup>all generations shall call  
me blessed.

For he that is mighty <sup>b</sup>hath done to me great things;  
And <sup>c</sup>holy is his name.

And <sup>d</sup>his mercy is unto generations and generations  
On them that fear him.

He <sup>e</sup>hath shewed strength with his arm;

He <sup>f</sup>hath scattered the proud in the imagination of  
their heart.

He hath put down princes from *their* thrones,

And hath exalted them of low degree.

The hungry <sup>g</sup>he hath filled with good things;

And the rich he hath sent empty away.

He hath holpen Israel his servant,

That he might <sup>h</sup>remember mercy

(<sup>i</sup>As he spake unto our fathers)

Toward Abraham and his seed forever.

And Mary abode with her about three months, and  
returned unto her house.

<sup>d</sup> 1 Sam. 1:9-11. Psa. 138:6, "Though the LORD *be* high, yet hath he re-  
spect unto the lowly."

<sup>e</sup> Mal. 3:12. Luke 11:27 (§ 50), "A certain woman . . . said unto him, Blessed  
*is* the womb that bare thee."

<sup>f</sup> Psa. 61:19, "O God, . . . who hast done great things." 126:1, "The  
LORD hath done great things for us; *whereof* we are glad."

<sup>g</sup> Psa. 111:9, "Holy and reverend *is* his name."

<sup>h</sup> Gen. 17:7. Exod. 20:6, "showing mercy unto thousands of them that  
love me and keep my commandments." Psa. 103:17.

<sup>i</sup> Psa. 98:1, "His right hand, and his holy arm, hath gotten him the vic-  
tory." 118:15. Isa. 40:10; 51:9; 52:10, "The LORD hath made bare his holy arm  
in the eyes of all the nations."

<sup>k</sup> Psa. 33:10, "The LORD bringeth the counsel of the heathen to nought."  
113:5. Job 5:8, 11. 1 Pet. 5:5, "God resisteth the proud, but giveth grace to  
the humble."

<sup>l</sup> Psa. 34:10, "They that seek the LORD shall not want any good *thing*."

<sup>m</sup> Psa. 98:3, "He hath remembered his mercy and his truth toward the  
house of Israel." Jer. 31:3, 20.

<sup>n</sup> Gen. 17:19. Psa. 132:11. Rom. 11:28. Gal. 3:16, "To Abraham were the  
promises spoken, and to his seed."

## §6. BIRTH OF JOHN THE BAPTIST.

*Juttah, near Hebron. June, B.C. 5.*

Luke 1:57-80.

NOW ELISABETH'S time was fulfilled that she should be delivered; and she brought forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and "they rejoiced with her. And it came to pass <sup>b</sup>on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. And his mother answered and said, 'Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, what he would have him called. And he asked for a writing tablet, and wrote, saying, "His name is John. And they marvelled all. <sup>c</sup>And his mouth was opened immediately, and his tongue *loosed*, and he spake, blessing God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all <sup>d</sup>the hill country of Judæa. And all that heard them <sup>e</sup>laid them up in their heart, saying, What then shall this child be? For <sup>f</sup>the hand of the Lord was with him.

And his father Zacharias 'was filled with the Holy Spirit, and prophesied, saying,

<sup>a</sup> Luke 1:14 (§ 3).

<sup>b</sup> Gen. 17:12, "He that is eight days old shall be circumcised among you, every man child in your generations." Lev. 12:3.

<sup>c</sup> Luke 1:13 (§ 3).

<sup>d</sup> Luke 1:13 (§ 3).

<sup>e</sup> Luke 1:13 (§ 3).

<sup>f</sup> Luke 1:39 (§ 4).

<sup>g</sup> Luke 2:19 (§ 10), 51 (§ 15).

<sup>h</sup> Gen. 39:2, "The LORD was with Joseph, and he was a prosperous man." Psa. 80:17. Psa. 89:20. Acts 11:21, "The hand of the LORD was with them, and a great number . . . believed."

<sup>i</sup> Joel 2:28, "It shall come to pass afterward, *that* . . . your sons and your daughters shall prophesy."



<sup>k</sup>Blessed *be* the Lord, the God of Israel;  
 For <sup>l</sup>he hath visited and wrought redemption for his  
     people,  
 And <sup>m</sup>hath raised up a horn of salvation for us  
 In the house of his servant David  
<sup>n</sup>(As he spake by the mouth of his holy prophets that  
     have been of old),  
 Salvation from our enemies, and from the hand of  
     all that hate us;  
<sup>o</sup>To shew mercy towards our fathers,  
 And to remember his holy covenant;  
<sup>p</sup>The oath which he sware unto Abraham our father,  
 To grant unto us that we being delivered out of the  
     hand of our enemies  
 Should <sup>q</sup>serve him without fear,  
<sup>r</sup>In holiness and righteousness before him all our days.  
 Yea and thou, child, shalt be called the prophet of  
     the Most High;  
 For <sup>s</sup>thou shalt go before the face of the Lord to  
     make ready his ways;

*k* 1 Kings 1:48. Psalms 41:13; 62:18; 106:48, "Blessed *be* the LORD God of Israel from everlasting to everlasting; and let all the people say, Amen."

*l* Exodus 3:15; 4:31. Psalm 111:9, "He sent redemption unto his people." Luke 7:16 (§ 46), "they glorified God, saying . . . that God hath visited his people."

*m* Psalm 132:13, 17, "The LORD hath chosen Zion . . . there will I make the horn of David to bud."

*n* Jeremiah 23:5, 6; 30:10. Daniel 9:24. Acts 3:20. Romans 1:2, "The gospel of God, which he had promised afore through his prophets in the Holy Scriptures."

*o* Leviticus 26:41. Psalm 98:3; 105:8, "He hath remembered his covenant forever, the word *which* he commanded to a thousand generations. Which *covenant* he made with Abraham." 106:45. Ezekiel 16:60.

*p* Genesis 12:1-3; 17:3; 22:16. Hebrews 6:13, 17, "For when God made promise to Abraham, since he could swear by none greater, he swared by himself."

*q* Romans 6:22. Hebrews 9:14. 1 John 4:18, "There is no fear in love; but perfect love casteth out fear."

*r* Jeremiah 32:39. Ephesians 4:24, "The new man, who after God hath been created in righteousness and holiness of truth." 2 Thessalonians 2:13. 2 Timothy 1:8. Titus 2:12. 1 Peter 1:15. 2 Peter 1:4.

*s* Isaiah 40:3, "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD." Malachi 4:5. Matthew 11:7 (§ 47).

To give knowledge of salvation unto his people  
 'In the remission of their sins,  
 Because of the tender mercy of our God,  
 Whereby "the dayspring from on high shall visit us,  
 "To shine upon them that sit in darkness and the  
 shadow of death;

To guide our feet into the way of peace.

"And the child grew and waxed strong in spirit, and  
 "was in the deserts till the day of his shewing unto Israel.

## §7. THE BIRTH OF JESUS ANNOUNCED BY AN ANGEL TO JOSEPH IN A DREAM.

*Nazareth.*

Matt. 1:18-25a.

Now "the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child 'of the Holy Spirit. And Joseph her husband, being a righteous man, and not willing 'to make her a public example, was minded to put her away privily. But when he thought on these

*t* Mark 1:4 (§ 16), "John came . . . and preached the baptism of repentance unto remission of sins."

*u* Num. 24:15, 17, "Balaam . . . said, . . . There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Isa. 11:1. Zach. 3:8; 6:12. Mal. 4:2, "Unto you that fear my name shall the Sun of righteousness arise with healing on his wings."

*v* Isa. 9:2, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Matt. 4:16 (§ 31). Isa. 42:6; 49:8. Acts 26:16.

*w* Luke 2:40 (§ 14) [Of Jesus], "And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him." 2:52 (§ 15).

*x* Matt. 3:1 (§ 16), "And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent, ye." 11:7 (§ 47). See note *s* above.

*a* Luke 1:27 (§ 4) [The conception and birth of Jesus are foretold by the angel Gabriel to Mary].

*b* Luke 1:35 (§ 4) [Mary], "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee."

*c* Deut. 24:1



things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: "for that which is conceived in her is of the Holy Spirit. And 'she shall bring forth a son and thou shalt call his name JESUS; for it is 'he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

'Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name Immanuel; which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth 'a son.

## §8. JESUS IS BORN.

*Bethlehem. (No. 1\*). U.C. 749. December, B.C. 5.*

Luke 2:1-7.

Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. "This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa,

\*This figure and those in the subsequent headings of sections refer to the list of "Principal Places Visited," on the page opposite the Map of the Pathways of Jesus (q. v.).

*d* Luke 1:35 (§ 4). See *b* above.

*e* Luke 1:31 (§ 4). See also § 11.

*f* Acts 4:12, "For neither is there any other name under heaven that is given among men, wherein we must be saved." 5:29, 31; 13:16, 23, 38.

*g* "Behold . . . Immanuel." Isa. 7:14 [Foretold to King Ahaz when afraid of enemies, as a sign to strengthen his faith in God's promise of deliverance]. *h* Luke 2:7 (§ 8).

*a* Acts 5:37, "Judas, of Galilee, in the days of the enrolment."

to 'the city of David, which is called Bethlehem, 'because he was of the house and family of David; to enrol himself with Mary, who 'was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And 'she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

### §9. THE GENEALOGIES.

Probably taken by the Evangelists from the public and family registers at Jerusalem and Bethlehem. Matthew presents the ancestral line of Joseph; and Luke, that of Mary, she having been, as is supposed, the daughter of Heli. The order in Luke is inverted, and the words "the son" are omitted for convenience of comparison.

Matthew 1:1-17.

Luke 3:23b-28.

'THE BOOK of the generation of Jesus Christ, the 'son of David, the 'son of Abraham.

[Joseph's Line.]

[Mary's Line.]

'Of God,  
'of Adam,  
of Seth,  
of Enos,  
of Cainan,  
of Mahalaleel,  
of Jared,  
of Enoch,  
of Mathuselah,  
of Lamech,

§8. *b* 1 Sam. 16:1, 4, 13, "And Samuel . . . came to Bethlehem . . . and anointed him" [David]. John 7:42 (§ 81), "The Christ cometh of the seed of David and from Bethlehem, the village where David was?"

*c* Matt. 1:16 (§ 9). Luke 1:27 (§ 4), "Joseph, of the house of David, and the virgin's name was Mary."

*d* Matt. 1:18 (§ 7). Luke 1:27 (§ 4). *e* Matt. 1:25 (§ 7 and § 11).

§9. *a* Psa. 132:11. Acts 2:30. Isa. 11:1. Jer. 23:5. Matt. 22:41 (§ 121). John 7:41 (§ 81). Acts 13:23. Rom. 1:3.

*b* Gen. 12:1, 3; 22:18. Gal. 3:16. *c* Gen. 5:12.



## [Joseph's Line—Continued.]

## [Mary's Line—Continued.]

<sup>1 d</sup> Abraham begat Isaac; and  
<sup>e</sup> Isaac begat Jacob; and  
<sup>f</sup> Jacob begat Judah and his brethren; }  
 and }  
<sup>g</sup> Judah begat Perez and Zerah of Ta- }  
 mar; and }  
<sup>h</sup> Perez begat Hezron; and  
 Hezron begat Ram; and  
 Ram begat Amminadab; and  
 Amminadab begat Nahshon; and  
 Nahshon begat Salmon; and  
 Salmon begat Boaz of Rahab; and  
 Boaz begat Obed of Ruth; and  
 Obed begat Jesse; and  
<sup>i</sup> Jesse begat David the king; and  
<sup>j</sup> David begat Solomon of her *that had* }  
*been the wife* of Uriah; and }  
<sup>k</sup> Solomon begat Rehoboam; and

of Noah,  
<sup>l</sup> of Shem,  
 of Arphaxad,  
 of Cainan,  
<sup>m</sup> of Shelah,  
 of Eber,  
<sup>n</sup> of Peleg,  
 of Reu,  
 of Serug,  
 of Nahor,  
<sup>o</sup> of Terah,  
 of Abraham,  
 of Isaac,  
 of Jacob,  
 of Judah,  
 of Perez,  
 of Hezron,  
 { of Arni [Marg., some  
 write, "Aram."]  
 of Amminadab,  
 of Nahshon,  
 of Salmon,  
 of Boaz,  
 of Obed,  
 of Jesse,  
 of David,  
<sup>p</sup> of Nathan,

<sup>d</sup> Gen. 21:2.<sup>e</sup> Gen. 25:26.<sup>f</sup> Gen. 29:32-35.<sup>g</sup> Gen. 38:27.<sup>h</sup> Ruth 4:18. 1 Chro. 2:5, 9.<sup>i</sup> 1 Sam. 16:1, 13; 17:12. Ruth 4:18, etc. 1 Chro. 2:10, etc.<sup>j</sup> 2 Sam. 12:24.<sup>k</sup> 1 Chro. 3:10.<sup>l</sup> Gen. 11:10, etc.<sup>m</sup> See Gen. 11:12.<sup>n</sup> Gen. 11:24-26.<sup>o</sup> Zech. 12:12. 2 Sam. 5:14. 1 Chro. 3:5.

[Joseph's Line—*Continued.*]

Rehoboam begat Abijah; and  
 Abijah begat Asa; and  
 Asa begat Jehoshaphat; and  
 Jehoshaphat begat Joram; and  
 Joram begat Uzziah; and  
 Uzziah begat Jotham; and  
 Jotham begat Ahaz; and  
 Ahaz begat Hezekiah; and  
<sup>r</sup>Hezekiah begat Manasseh; and  
 Manasseh begat Amon; and  
 Amon begat Josiah; and  
<sup>s</sup>Josiah begat Jechoniah and his  
     brethren, at the time of the 'carry-  
     ing away to Babylon. And after  
     the carrying away to Babylon,  
<sup>t</sup>Jechoniah begat Shealtiel; and  
 Shealtiel begat Zerubbabel; and  
<sup>u</sup>Zerubbabel begat Abiud; and  
 Abiud begat Eliakim; and  
 Eliakim begat Azor; and  
 Azor begat Sadoc; and  
 Sadoc begat Achim; and  
 Achim begat Eliud; and  
 Eliud begat Eleazar; and  
 Eleazar begat Matthan; and  
 Matthan begat Jacob; and  
 Jacob begat Joseph the husband of  
     Mary, of whom was born Jesus, who  
     is called Christ.

[Mary's Line—*Continued.*]

of Mattatha,  
 of Menna,  
 of Melea,  
 of Eliakim,  
 of Jonam,  
 of Joseph,  
 of Judas,  
 of Symeon,  
 of Levi,  
 of Matthat,  
 of Jorim,  
 of Eliezer,  
 of Jesus,  
 of Er,  
 of Elmadam,  
 of Cosam,  
 of Addi,  
 of Melchi,  
 of Neri,  
 of Shealtiel,  
<sup>u</sup>of Zerubbabel,  
 of Rhesa,  
 of Joanna,  
 of Joda,  
 of Josech,  
 of Semein,  
 of Mattathias,  
 of Maath,  
 of Naggai,

<sup>p</sup> 1 Chro. 3:13, 14. 2 Kings 20:21. <sup>q</sup> 1 Chro. 3:15.<sup>r</sup> 2 Kings 24:14. 2 Chro. 36:10 and 20. 2 Kings 25:11. Jer. 27:20 and 39:9. and 52:11, 15 and 28, 29, 30. Dan. 1:1.<sup>s</sup> 1 Chro. 3:17.<sup>t</sup> Ezra 3:2 and 5:2. Neh. 12:1. Hag. 1:1<sup>u</sup> [The Zerubbabel and Shealtiel mentioned by Luke were undoubtedly not the same persons as are mentioned by Matthew; if they had been, Luke would most certainly have traced Mary's line from that point back through the royal ancestry as did Matthew. Cf. Robinson, Clark, etc.]



[Joseph's Line—Continued.]

So all the generations from Abraham unto David are <sup>v</sup>fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

[Mary's Line—Continued.]

of Esli,  
of Nahum,  
of Amos,  
of Mattathias,  
of Joseph,  
of Jannai,  
of Melchi,  
of Levi,  
of Matthat,  
of Heli.

Jesus himself was about <sup>w</sup>thirty years of age, <sup>x</sup>being the son (as was supposed) of Joseph.—

<sup>v</sup> [The first division ends with David, including him in number 14; the second division begins with David, including him also in the second 14. This is in accordance with usage, but shows that this statement of Matthew as to the number of the generations is meant to apply only to the list given, and not to the number which had actually existed. The same thing appears from the fact that in Matthew's list the names of Jewish kings are omitted between Joram and Uzziah, viz.: Ahaziah, Joash and Amaziah. Also, between Josiah and Jechoniah, the name of Jehoiakim is omitted. Of the existence of these intermediate generations St. Matthew, regarded simply as a pious Jew, could not have been ignorant. Such omissions in genealogies abound in Scripture. Thus, Ezra (7:1-5) in recording his own genealogy, omits six or seven of the names given in 1 Chro. 6:3-15. (Cf. also 1 Chro. 4:1 with 2:50, etc.)—*Gardiner*.] [One of the purposes of this grouping into periods was probably to assist in memorizing the list.] [Matthew aims to shew that Jesus is the heir of the two great Jewish covenants—that with Abraham, and that with David. To this end he must establish, first, that Joseph, Jesus' legal father, was of David's house, and so a lawful heir of the dignity promised in the covenant; second, that Jesus stood in such relation to Joseph as himself to have legal claim to all promises belonging to the latter. He therefore brings prominently forward in his Gospel the fact that Joseph was of royal lineage, and cites his genealogical register in proof.—*Andrews*, page 54.] [Adding the four omitted names to Matthew's list, Jesus was thirty-one generations removed from David in Joseph's line, and forty-two generations from David in his mother's line; thus giving an average of thirty-two years to a generation in the former line and about twenty-four years to a generation in the latter line.]

<sup>w</sup> See Num. 4:3, 35, 39, 43, 47.

<sup>x</sup> ["Being the son (as was supposed) of Joseph," but in reality the son (i.e. maternal grandson) of Heli, the son of Matthat, etc. Compare C. V.]

# §10. AN ANGEL APPEARS TO THE SHEPHERDS. THE SHEPHERDS VISIT JESUS.

*Bethlehem. (No. 1.) December, B.C. 5.*

Luke 2:8-20.

AND there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and "the glory of the Lord shone round about them: 'and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy 'which shall be to all the people: "for there is born to you this day in the city of David 'a Saviour, 'who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

*a* Exod. 16:7, 10, "Behold, the glory of the LORD appeared in the cloud." 24:16, 17, "And the glory of the LORD abode upon Mount Sinai, and the cloud covered it six days: . . . and the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel." 33:22; 40:34. Lev. 9:6. Num. 14:22. Deut. 5:24.

*b* Luke 1:12 (§ 3).

*c* Gen. 12:1, 3, "Abram . . . in thee shall all the families of the earth be blessed." Matt. 28:19 (§ 171), "Go ye . . . and make disciples of all the nations." Mark 1:14 (§ 27). Luke 24:46 (§ 172 b). Col. 1:23, "The gospel which ye heard, which was preached in all creation under heaven."

*d* Isa. 9:6. See note *h*. Luke 1:32 (§ 4).

*e* Matt. 1:21 (§ 7).

*f* Matt. 1:16 (§ 9); 16:15 (§ 70a), "Thou art the Christ, the Son of the living God." Luke 1:43 (§ 5). Acts 2:36, "God hath made him both Lord and Christ, this Jesus whom you crucified." 10:36, "Jesus Christ (he is Lord of all)". Phil. 2:11, "Every tongue should confess that Jesus Christ is Lord."

*g* Gen. 28:10, 12, "Jacob . . . dreamed, and behold a ladder, . . . and behold the angels of God ascending and descending on it." 32:1, "The angels of God met him. And when Jacob saw them, he said, This is God's host." Psa. 103:20; 148:2. Dan. 7:9, 10, "The Ancient of days did sit, . . . thousand thousands ministered unto him." Heb. 1:13, 14, "The angels, . . . are they not all ministering spirits, sent forth to do service for the sake of them who shall inherit salvation?" Rev. 5:11, "And I saw, and I heard a voice of many angels round about the throne, . . . and the number of them was ten thousand times ten thousand, and thousands of thousands."



<sup>h</sup>Glory to God in the highest,

And on earth 'peace among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary <sup>h</sup>kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

## §11. CIRCUMCISION, AND PRESENTATION IN THE TEMPLE.

*Bethlehem and Jerusalem. (No. 2.) Circumcision, December, B.C. 5.  
Presentation, February, B.C. 4.*

Matt. 1:25b. Luke 2:21-39a.

<sup>h</sup>AND when <sup>a</sup>eight days were fulfilled for circumcising him, his name was called <sup>b</sup>JESUS [and he (<sup>c</sup>Joseph) called his

<sup>h</sup> Luke 19:38 (§ 113), "Peace in heaven, and glory in the highest." Eph. 1:6; 3:8, 21. Rev. 5:13, on *g* above.

<sup>i</sup> Isa. 57:19. Luke 1:79 (§ 6). Rom. 5:1, "We have peace with God through our Lord Jesus Christ." Eph. 2:13, 17. Col. 1:19, 20 [Of Christ], "through him to reconcile all things unto himself, having made peace through the blood of his cross."

<sup>k</sup> Gen. 37:11 [Of Joseph's dream], "His father observed the saying." Luke 2:51 (§ 15); 1:66 (§ 6).

<sup>a</sup> Gen. 17:12. Lev. 12:3. See Luke 1:59 (§ 6).

<sup>b</sup> Matt. 1:20, 21 (§ 7), "An angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, . . . Mary thy wife . . . shall bring forth a son; and thou shalt call his name JESUS, for it is he that shall save his people from their sins." [To Mary herself] Luke 1:31 (§ 4), "And shalt call his name JESUS, . . . and (he) shall be called the son of the Most High."

name Jesus], <sup>3</sup>which was so called by the angel before he was conceived in the womb.

And when the 'days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, "Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to that which is said 'in the law of the Lord, A pair of turtledoves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, <sup>4</sup>looking for the consolation of Israel; and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not <sup>5</sup>see death, before he had seen the Lord's Christ. And he came <sup>6</sup>in the Spirit into the temple; and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said,

'Now lettest thou thy servant depart, O Lord,  
According to thy word, in peace;

*c* Lev. 12:2, 4, etc., "She shall continue in the blood of her purifying three and thirty days! . . . And when the days of her purifying are fulfilled . . . she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtledove, for a sin-offering; . . . and if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering; and the priest shall make an atonement for her."

*d* Exod. 13:2, "Sanctify unto me all the first-born, . . . *both* of man and of beast; it is mine." 22:29; 34:19. Num. 3:13, "On the day that I smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast." 8:17; 18:15.

*e* Lev. 12:2-8. See on *c* above.

*f* Isa. 40:1, "Comfort ye, comfort ye, my people, . . . speak ye comfortably to Jerusalem." Mark 15:43 (§ 158), "Joseph of Arimathæa . . . was looking for the kingdom of God."

*g* Psa. 89:48. Heb. 11:5.

*h* Matt. 4:1 (§ 18). Acts 8:29, 39; 10:19; 16:7.

*i* Gen. 46:30, "Israel said unto Joseph, Now let me die, since I have seen thy face." Phil. 1:23.



For mine eyes have seen <sup>4</sup>thy salvation,  
Which thou hast prepared before the face of all  
peoples;  
<sup>1</sup>A light for revelation to the Gentiles,  
And the glory of thy people Israel.

And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the <sup>m</sup>falling and the rising of many in Israel; and for a <sup>n</sup>sign which is spoken against; yea and <sup>o</sup>a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications <sup>p</sup>night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were <sup>q</sup>looking for the redemption of Jerusalem.

And [<sup>s</sup>when] they [<sup>3</sup>had] accomplished all things that were according to the law of the Lord.

*k* Isa. 52:10, "All the ends of the earth shall see the salvation of our God." [Quoted.] Luke 3:6 (§ 16).

*l* Isa. 9:2 [quoted]. Matt. 4:16 (§ 31). Isa. 60:1. Acts 13:46 and 28:17, 28.

*m* Isa. 8:14, "He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel." Hos. 14:9. Matt. 21:42, 44 (§ 118). Rom. 9:31, "Israel . . . stumbled at the stone of stumbling." 1 Cor. 1:23. 2 Cor. 2:15, "We are a sweet savour of Christ unto God, in them that are saved, and in them that perish: to the one a savour from death unto death; to the other a savour from life unto life." 1 Pet. 2:7.

*n* Acts 28:22, "As concerning this sect [i. e. Christians], it is known to us that everywhere it is spoken against."

*o* Psa. 42:10. John 19:25 (§ 154), "There [was] standing by the cross of Jesus his mother."

*p* Acts 28:7, "Our twelve tribes, earnestly serving God night and day." 1 Tim. 5:5.

*q* Mark 15:43 (§ 158). See on *f* above. Luke 24:21 (§ 167).

## § 12. THE MAGI VISIT HEROD AND JESUS.

*Jerusalem, Bethlehem. (No. 3.) February, B.C. 4.*

Matt. 2:1-12.

Now “when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men [Marg., Gr. “Magi”] from <sup>b</sup>the east came to Jerusalem, saying, “Where is he that is born King of the Jews? for we saw <sup>c</sup>his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all <sup>e</sup>the chief priests and <sup>f</sup>scribes of the people, <sup>g</sup>he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa; for thus it is written through the prophet,

<sup>h</sup>And thou Bethlehem, land of Judah,

Art in no wise least among the princes of Judah;

For out of thee shall come forth a governor,

Who shall be shepherd of my people Israel.

Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully

*a* Luke 2:4, 6, 7 (§ 8).

*b* Gen. 10:30, “Their dwelling [of the sons of Joktan, son of Eber] was from Mesha, as thou goest unto Sephar a mount of the east.” 1 Kings 4:30, “Solomon’s wisdom excelled the wisdom of all the children of the east country.” “Wise men.” Compare Esther 1:13 and Dan. 2:12.

*c* Luke 2:10, 11 (§ 10).

*d* Num. 24:15, 17, “There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.” Isa. 60:3.

*e* 2 Chro. 36:14, “Chief of the priests.”

*f* 2 Chro. 34:1, 12, “Josiah . . . reigned in Jerusalem; . . . of the Levites *there were* scribes, and officers, and porters.”

*g* Mal. 2:7, “The priest’s lips should keep knowledge, and they [the people] should seek the law at his mouth, for he is the messenger of the LORD of hosts.”

*h* Mic. 5:2, “Thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel: whose goings forth *have been* from of old, from everlasting.” John 7:41 (§ 81), “Doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh . . . from Bethlehem, the village where David was?”



concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures <sup>i</sup>they offered unto him gifts, gold and frankincense and myrrh. And being warned *of God* <sup>k</sup>in a dream that they should not return to Herod, they departed into their own country another way.

### §13a. THE FLIGHT INTO EGYPT. (No. 4).

*About sixty miles southwest of Bethlehem. February, B.C. 4.*

Matt. 2:13-15.

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt did I call my son."

<sup>i</sup> Psa. 72:10, "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. . . . Yea, all kings shall fall down before him: all nations shall serve him." Isa. 60:6. "All they from Sheba shall come; they shall bring gold and incense; and they show forth the praises of the LORD."

<sup>k</sup> Matt. 1:20 (§ 7).

<sup>a</sup> Hos. 11:1, "When Israel *was* a child, then I loved him, and called my son out of Egypt."

## §13b. HEROD'S CRUELTY.

*Bethlehem.*

Matt. 2:16-18.

THEN Herod, when he saw that he was mocked of the wise men [Marg., Gr. "Magi"] was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken through <sup>a</sup>Jeremiah the prophet, saying,

A voice was heard in Ramah,  
Weeping and great mourning,  
Rachel weeping for her children;  
And she would not be comforted, because they are not.

§14. THE RETURN, AND SETTLEMENT AT NAZARETH.  
(No. 5.)*About 130 miles. May, B.C. 4.*

Matt. 2:19-23. Luke 2:39b,40.

<sup>1</sup>BUT when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, <sup>3</sup>they [<sup>1</sup>he] <sup>1</sup>withdrew <sup>6</sup>and <sup>8</sup>returned <sup>1</sup><sup>3</sup>into <sup>1</sup><sup>a</sup>the parts of <sup>1</sup><sup>3</sup>Galilee <sup>1</sup>and came and

§13b. <sup>a</sup> Jer. 31:15, "A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not."

§14. <sup>a</sup> Matt. 3:13 (§ 17).



dwelt in [<sup>3</sup>to] <sup>3</sup>their own city [<sup>1</sup>a city called] <sup>1</sup> <sup>3</sup> <sup>6</sup>Nazareth: <sup>1</sup>that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

<sup>3</sup>And the child <sup>6</sup>grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

## §15. JESUS IN THE TEMPLE WHEN TWELVE YEARS OLD.

*Nazareth. (No. 7.) Jerusalem. (No. 6.) April, A.D. 8.*

Luke 2:41-52.

AND his parents went <sup>6</sup>every year to Jerusalem at the feast of the passover. And when he was twelve years old they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance; and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions; and all that heard him were amazed at his understanding and his answers. And when they saw him, they were <sup>6</sup>astonished; and his mother said unto him, Son, why hast thou thus dealt with

§14. *b* John 1:45 (§ 21), "Jesus of Nazareth, the son of Joseph."

*c* Luke 2:52 (§ 15). Luke 1:80 (§ 6) [Of John the Baptist], "the child grew and waxed strong in spirit."

§15. *a* Exod. 23:15, "Thou shalt keep the feast of unleavened bread; thou shalt eat unleavened bread seven days." 34:23. Deut. 16:1, 16, "Observe the month of Abib, and keep the passover unto the LORD thy God; for in the month of Abib the LORD thy God brought thee forth out of Egypt by night."

*b* Matt. 7:29 (§ 44), "The multitudes were astonished at his teaching." Mark 1:22 (§ 33), "They were astonished at his teaching; for he taught them as having authority, and not as the scribes." Luke 4:22 (§ 30). John 7:14, 46 (§ 81), "The officers answered, Never man so spake,"

us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? knew ye not that I must be in 'my Father's house? And they 'understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them; and his mother 'kept all *these* sayings in her heart.

And Jesus 'advanced in wisdom and stature, and in favour with God and men.

*c* John 2:16 (§ 23) [When he drove out the traders from the temple the first time], "Make not my Father's house a house of merchandise."

*d* Luke 9:45 (§ 73); 18:34 (§ 107).

*e* Luke 2:19 (§ 10). Dan. 7:28.

*f* 1 Sam. 2:26, "The child Samuel grew on, and was in favour both with the LORD, and also with men." Luke 2:40 (§ 14), "The child [Jesus] grew, and waxed strong, filled with wisdom; and the grace of God was upon him." Luke 1:80 (§ 6) [Of John the Baptist], "The child grew and waxed strong in spirit."



## PART II.

### FROM THE BEGINNING OF JOHN THE BAPTIST'S MINISTRY TO OUR LORD'S FIRST PASSOVER.

*Time, nearly one year.*

#### §16. THE MINISTRY OF JOHN THE BAPTIST.

*The Desert. The Jordan. Summer, A.D. 26.*

Matt: 3:1-12. Mark 1:1-8. Luke 3:1-18.

<sup>2</sup>THE beginning of the gospel of Jesus Christ, the "Son of God.

<sup>3</sup>Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of <sup>6</sup>Annas and Caiaphas, the word of God came unto [<sup>1</sup>And in those days cometh] <sup>1</sup><sup>3</sup>John <sup>1</sup>the Baptist [<sup>1</sup>preaching], <sup>3</sup>the son of Zacharias <sup>1</sup><sup>3</sup>in the wilderness <sup>1</sup>of Judæa. <sup>3</sup>And he came into all the region round about Jordan, preaching the baptism of

*a* Matt. 14:33 (§ 62), "And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God." Luke 1:35 (§ 4), "The angel said . . . [to Mary] the holy thing that is begotten shall be called the Son of God." John 1:34 (§ 19) [John the Baptist], "I have seen and have borne witness that this is the Son of God."

*b* John 11:49, 51 (§ 101), "Caiaphas, being high priest." 18:13 (§ 141), "Annas . . . was father-in-law to Caiaphas, who was high priest." Acts 4:6, "Annas the high priest . . . and Caiaphas."

*c* John 1:28 (§ 19), "In Bethany beyond Jordan . . . John was baptizing."

repentance 'unto remission of sins; 'and 'saying, Repent ye; for the 'kingdom of heaven is at hand.

'Even 'as it is written in 'the book of the words of 'Isaiah the prophet ['For this is he that was spoken of through Isaiah the prophet, saying],

'Behold, I send my messenger before thy face,  
Who shall prepare thy way;  
'The 'voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight.

'Every valley shall be filled,  
And every mountain and hill shall be brought low;  
And the crooked shall become straight,  
And the rough ways smooth;  
And 'all flesh shall see the salvation of God.

[<sup>2</sup>John came, who 'baptized in the wilderness and preached the baptism of repentance unto remission of sins.] 'Now John himself 'had his raiment of [<sup>2</sup>And John was clothed with] 'camel's hair, and [<sup>2</sup>had] a leathern girdle about his loins: and 'his food was [<sup>2</sup>did eat] 'locusts and wild 'honey.

'Then [<sup>2</sup>And there] 'went out unto him 'all the country of

*d* Luke 1:76 (§ 6), "Thou shalt go before the face of the Lord . . . to give knowledge of salvation unto his people in the remission of their sins."

*e* Matt. 4:17 (§ 28); 10:7 (§ 59). Dan 2:44, "God . . . [shall] set up a kingdom which shall never be destroyed; . . . It shall break in pieces and consume all . . . kingdoms, and it shall stand forever."

*f* Mal. 3:1, "Behold, I will send my messenger, and he shall prepare the way before me." Matt. 11:10 (§ 47) [quoted and applied to John by Jesus].

*g* Isa. 40:3, 5, *id.* John 1:15, 23 (§ 19), "He [John] said, I am the voice of one crying in the wilderness, make straight the way of the Lord."

*h* Isa. 52:10, "All the ends of the earth shall see the salvation of our God." Psa. 98:2, "The LORD hath made known his salvation." Luke 2:10 (§ 10), "The angel said . . . Behold, I bring you good tidings of great joy . . . to all the people."

*i* John 3:23 (§ 25), "John also was baptizing in Ænon near to Salim."

*k* 2 Kings 1:8, "He was an hairy man, and girt with a girdle of leather about his loins. . . . It is Elijah the Tishbite." Zech. 13:4, "Neither shall they [the lying prophets] wear a rough garment to deceive."

*l* Lev. 11:21, "These may ye eat of every flying, creeping thing that goeth upon all four . . . the locust after his kind, and the bald locust," etc.

*m* 1 Sam. 14:26.



Judæa, and all they of Jerusalem [<sup>1</sup>Jerusalem, and all Judæa];  
<sup>1</sup>and all the region round about Jordan; <sup>1</sup>and they were  
<sup>2</sup>baptized of him in the river Jordan, confessing their sins.  
<sup>1</sup>But when he saw many of the Pharisees and Sadducees  
coming to his baptism, <sup>1</sup>he said <sup>2</sup>therefore <sup>1</sup>unto them,  
<sup>2</sup>and <sup>3</sup>to the multitudes that went out to be baptized of him,  
<sup>1</sup>"Ye <sup>0</sup>offspring of vipers, who warned you to flee from the  
<sup>2</sup>wrath to come? Bring forth therefore fruit worthy of re-  
pentance: and <sup>1</sup>think [<sup>3</sup>begin] <sup>1</sup>not to say within yourselves,  
<sup>2</sup>We have Abraham to our father: for I say unto you, that  
God is able of these stones to raise up children unto Abra-  
ham. And even now the axe <sup>3</sup>also <sup>1</sup>lieth at the root of  
the trees: <sup>2</sup>every tree therefore that bringeth not forth  
good fruit is hewn down, and cast into the fire.

<sup>3</sup>And the multitudes asked him, saying, <sup>2</sup>What then  
must we do? And he answered and said unto them, He  
that hath <sup>2</sup>two coats, let him impart to him that hath  
none; and he that hath food, let him do likewise. And

*n* Acts 19:4, 18 [To certain disciples who had been baptized unto John's baptism], "Paul said, John baptized with the baptism of repentance, saying, unto the people that they should believe on him who should come after him, that is, on Jesus."

*o* Matt. 12:34 (§ 50a) [Jesus to the scribes, etc.], "ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." 23:33 (§ 122b), "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?"

*p* Rom. 5:9, "Being now justified by his blood, shall we be saved from the wrath of God through him." 1 Thes. 1:10, "Jesus . . . delivereth us from the wrath to come."

*q* John 8:33, 39 (§ 83) [As some of the Jews actually did say to Jesus], "We are Abraham's seed. . . . Our father is Abraham. Jesus saith, . . . If ye were Abraham's children ye would do the works of Abraham." Acts 13:26. Rom 4:1, 11.

*r* Matt. 7:19 (§ 44). Luke 13:7 (§ 93) [The owner of the vineyard], "Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down. . . . [the vine-dresser said] Lord, . . . this year . . . if it bear . . . well, . . . if not, cut it down." John 15:5 (§ 136b).

*s* Acts 2:37, 38, "They were pricked in their heart and said, . . . What shall we do? . . . Peter said, . . . Repent ye, and be baptized . . . in the name of Jesus Christ unto the remission of your sins."

*t* See Luke 11:41 (§ 89). 2 Cor. 8:13. James 2:15. 1 John 3:17, "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

there came also \*publicans to be baptized, and they said unto him, Master, what must we do? And he said unto them, \*Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, \*neither accuse *any one* wrongfully; and be content with your wages.

\*And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, <sup>1</sup> I indeed \*baptize you <sup>1</sup> in [<sup>1</sup> Marg., or, "with"] [<sup>2</sup> with] <sup>1 3</sup> water <sup>1</sup> unto repentance [<sup>2</sup> And he preached, saying]; <sup>2</sup> but <sup>2 3</sup> there <sup>2</sup> cometh <sup>2</sup> after me <sup>2 3</sup> he that [<sup>1</sup> but he that cometh after me] <sup>1 2 3</sup> is mightier than I, <sup>2 3</sup> the latchet of <sup>1 2 3</sup> whose shoes I am not worthy to <sup>2 3</sup> stoop down and <sup>2 3</sup> unloose [<sup>1</sup> bear]. [<sup>2</sup> I baptized you in (<sup>2</sup> Marg., or, "with ") water; but] <sup>1 2 3</sup> He shall baptize you <sup>1</sup> in [<sup>1 2 3</sup> Marg., or, "with "] the Holy Spirit <sup>1 2</sup> and fire: whose fan is in his hand, <sup>1</sup> and he will thoroughly cleanse [<sup>3</sup> thoroughly to cleanse] <sup>1 3</sup> his threshing-floor; and <sup>1</sup> he "will gather his [<sup>3</sup> to gather the] <sup>1 3</sup> wheat into his garner; but the chaff he will burn up with unquenchable fire. \*With many other exhortations therefore preached he good tidings [<sup>3</sup> Marg., or, "the gospel "] unto the people.

u Matt. 21:31 (§ 117). Luke 7:29 (§ 47).

v Luke 19:2, 8, 9 (§ 110), "Zacchæus, . . . a chief publican, . . . said, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted ought of any man, I restore fourfold. . . . Jesus said, . . . To-day is salvation come to this house."

w Exod. 23:1. Lev. 19:11.

x Acts 11:16, "And I [Peter] remembered the word of the Lord, how he said [Acts 1:5], John indeed baptized with water; but ye shall be baptized in the holy spirit." See *n* this section.

y John 1:27 (§ 19). Acts 13:25, "John . . . said, I am not *he*; . . . there cometh one after me, the shoes of whose feet I am not worthy to unloose."

z Isa. 44:3, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring." Joel 2:28, "I will pour my spirit upon all flesh." Acts 2:14; 10:45; 11:15. 1 Cor. 12:13.

a Micah 4:12. Matt. 13:30 (§ 53), "I will say to the reapers, Gather up first the tares and bind them in bundles to burn them; but gather the wheat into my barn."



## §17. THE BAPTISM OF JESUS, IN THE JORDAN. (No. 8.)

*Probably at the Ford near Jericho. January, A.D. 27.*

Matt. 3:13-17.

Mark 1:9-11.

Luke 3:21-23a.

John 1:32a.

<sup>1</sup>AND <sup>3</sup>now <sup>2 3</sup>it came to pass <sup>2</sup>in those days, <sup>3</sup>when all the people were baptized, <sup>2</sup>that [<sup>3</sup>and] <sup>2 3</sup>Jesus (<sup>6</sup>who <sup>3</sup>himself, when he began *to teach*, was <sup>2</sup>about thirty years of age) <sup>2</sup>came from Nazareth of [<sup>1</sup>Then cometh Jesus from] <sup>1 2</sup><sup>b</sup>Galilee <sup>1</sup>to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer *it* now; for thus it becometh us to fulfil all righteousness. Then he suffereth him; <sup>2</sup>and was baptized of John in [Marg., Gr. "into"] the Jordan. <sup>1</sup>And Jesus, when he was baptized, <sup>2</sup>went up straightway from [<sup>2</sup>And straightway coming up out of] <sup>1 2</sup>the water [<sup>3</sup>Now it came to pass, when all the people were baptized,) that, Jesus also having been baptized, and] <sup>3</sup>praying; <sup>1</sup>and lo, the heavens were [<sup>3</sup>the heaven was] <sup>1 3</sup>opened <sup>1</sup>unto him; <sup>1 3</sup>and <sup>1</sup>he <sup>3</sup>and <sup>4</sup>John <sup>1</sup>saw [<sup>4</sup>I have beheld] <sup>1 4</sup>the Spirit <sup>1</sup>of God, <sup>3</sup>the Holy Spirit, <sup>1 4</sup>descending [<sup>3</sup>descended] <sup>3</sup>in a bodily form, <sup>1 3 4</sup>as a dove <sup>4</sup>out of heaven, <sup>1</sup>and coming [<sup>2</sup>he saw the heavens rent asunder, and the Spirit as a dove descending] <sup>1 2 3</sup>upon him, <sup>4</sup>and it abode upon him; <sup>1 2 3</sup>and <sup>1</sup>lo, <sup>1 2 3</sup>a <sup>4</sup>voice <sup>2 3</sup>came <sup>1 2</sup>out of the heavens [<sup>3</sup>out of heaven,] <sup>1</sup>saying, <sup>2 3</sup>Thou art [<sup>1</sup>This is] <sup>1 3 2</sup>my beloved Son; <sup>2 3</sup>in thee [<sup>1</sup>in whom] <sup>1 2 3</sup>I am well pleased.

*a* Num. 4:1, 34, 47, "The LORD spake unto Moses, . . . Take the sum of the sons of Kohath from among the sons of Levi . . . from thirty years old and upward even until fifty years old, all that . . . do the work in the tabernacle."

*b* Matt. 2:22, 23 (§ 14) [Joseph, from Egypt], "withdrew into . . . Galilee and dwelt in . . . Nazareth . . . that he (Jesus) should be called a Nazarene."

*c* Acts 8:39.

*d* See § 71 [Transfiguration], "A voice . . . out of the cloud, This is my beloved Son, my chosen, in whom I am well pleased: hear ye him." John 12:28 (§ 124) [Jesus said], "Father, glorify thy name. . . . There came therefore a voice out of heaven, *saying*, I have both glorified it and will glorify it *again*."

## §18. THE TEMPTATION OF JESUS.

*Wilderness of Judæa. (No. 9.) Jerusalem. Probably west of the Jordan and Dead Sea. January, February, A.D. 27.*

Matt. 4:1-11. Mark 1:12,13. Luke 4:1-13.

<sup>1</sup>AND Jesus, full of the Holy Spirit, returned from the Jordan, <sup>2</sup>and <sup>3</sup>was <sup>2</sup>straightway [<sup>2</sup>the Spirit driveth him forth] [<sup>3</sup>led in the Spirit in the wilderness during forty days, being] [<sup>1</sup>Then was Jesus] <sup>1</sup>led up of the "Spirit <sup>1</sup>into the wilderness <sup>1</sup>to be <sup>1</sup>tempted of the devil. <sup>2</sup>And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts. <sup>3</sup>And he did <sup>6</sup>eat nothing in those days; and when they were completed, <sup>1</sup>and [<sup>1</sup>when] he had fasted forty days and forty nights, <sup>1</sup>he <sup>1</sup>afterward <sup>1</sup>hungered. And <sup>1</sup>the tempter, <sup>3</sup>the devil, <sup>1</sup>came and <sup>1</sup>said unto him, If thou art the Son of God, command <sup>3</sup>this stone [<sup>1</sup>that these stones] that it <sup>1</sup>become bread. <sup>3</sup>And Jesus [<sup>1</sup>But he] <sup>1</sup>answered <sup>1</sup>and said <sup>3</sup>unto him, <sup>1</sup>It is written, 'Man shall not live by bread alone, <sup>1</sup>but by every word that proceedeth out of the mouth of God.

<sup>1</sup>Then the devil [<sup>3</sup>And he] <sup>3</sup>led him to Jerusalem <sup>6</sup>and <sup>1</sup>taketh him into "the holy city <sup>1</sup>and <sup>1</sup>he <sup>1</sup>set him on the pinnacle [Marg., Gr. "wing"] of the temple, and <sup>3</sup>said [<sup>1</sup>saith] <sup>1</sup>unto him, If thou art the Son of God, cast thyself down <sup>3</sup>from thence: <sup>1</sup>for it is written,

'He shall give his angels charge concerning thee,  
<sup>3</sup>to guard thee:

*a* Luke 4:14 (§ 27), "Jesus returned in the power of the Spirit unto Galilee." Luke 2:27 (§ 11) [Simeon] "came in the Spirit unto the temple."

*b* Exod. 34:27 [Of mount Sinai], "Moses . . . was there with the LORD forty days and forty nights: he did neither eat bread, nor drink water." 1 Kings 19:1, 8, "Elijah . . . did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

*c* Deut. 8:3, *id.*

*d* "The Holy City," Neh. 11:18. Isa. 48:2. Matt. 27:53 (§ 156). Rev. 11:2. "Jerusalem, the holy city," Neh. 11:1 and Isa. 52:1.

*e* Psal. 91:11, 12, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone."



<sup>1</sup>and,

On their hands they shall bear thee up,  
Lest haply thou dash thy foot against a stone.

<sup>3</sup>And <sup>1</sup>Jesus <sup>3</sup>answering <sup>1</sup>said unto him, <sup>1</sup>Again <sup>1</sup>it is <sup>1</sup>written [<sup>3</sup>said], <sup>1</sup>Thou shalt not try the Lord thy God.

<sup>1</sup>Again, the devil [<sup>3</sup>And he] <sup>3</sup>led him up, and <sup>1</sup>taketh him unto an exceeding high mountain, and sheweth [<sup>3</sup>shewed] <sup>1</sup>him all the kingdoms of the world, <sup>1</sup>and the glory of them, <sup>3</sup>in a moment of time. And the devil [<sup>1</sup>and he] <sup>1</sup>said unto him, <sup>1</sup>All these things will I give thee; <sup>6</sup>and <sup>3</sup>to thee will I give all this authority, and the glory of them (for it hath been <sup>3</sup>delivered unto me; and to whomsoever I will I give it), <sup>1</sup>if thou wilt fall down and worship me [<sup>3</sup>If thou therefore wilt worship before me, it shall all be thine]. <sup>1</sup>Then [<sup>1</sup>saith] [<sup>3</sup>And] <sup>1</sup>Jesus <sup>3</sup>answered and said <sup>1</sup>unto him, <sup>1</sup>Get thee hence, Satan; for <sup>1</sup>it is written, <sup>6</sup>Thou shalt worship the Lord thy God, and him only shalt thou serve.

<sup>3</sup>And when the devil had completed every temptation, he departed from him <sup>1</sup>for a season [<sup>1</sup>Then the devil leaveth him]; <sup>1</sup>and <sup>1</sup>behold, <sup>2</sup>the <sup>1</sup>angels <sup>1</sup>came and <sup>1</sup>ministered unto him.

*f* Deut. 6:16, "Ye shalt not tempt the LORD your God, as ye tempted him in Massah."

*g* John 12:30 (§124), "Jesus . . . said, . . . Now is the judgment of this world; now shall the prince of this world be cast out." 14:30 (§ 136a), "The prince of the world cometh; and he hath nothing in me." Rev. 13:1, 7.

*h* Deut. 6:13, "Thou shalt fear the LORD thy God, and serve him." 10:20. Josh. 24:14. 1 Sam. 7:3, "Prepare your hearts unto the LORD, and serve him only."

*i* See on *g* above. Heb. 4:15, "For we have not a high priest who cannot be touched with the feeling of our infirmities; but one who hath been in all points tempted like as we are, yet without sin."

*k* See § 139 [Agony in Gethsemane], "There appeared unto him an angel from heaven, strengthening him." Heb. 1:13, "The angels, . . . are they not all ministering spirits, sent forth to do service for the sake of them who shall inherit salvation?"

## §19. TESTIMONY OF JOHN THE BAPTIST TO JESUS.

*Bethany (or Bethabara). (No. 10.) Beyond (east of) Jordan.  
February, A.D. 27.*

John 1:19-34.

AND this is "the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou 'Elijah? And he saith, I am not. Art thou "the prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, 'I am the voice of one crying in the wilderness, Make straight the way of the Lord, 'as said Isaiah the prophet. And they had

*a* John 5:33, 36 (§ 39) [Jesus said], "Ye have sent unto John, and he hath borne witness unto the truth. . . . But the witness which I have is greater than *that of* John; for the works which the Father hath given me to accomplish, . . . bear witness of me."

*b* Luke 3:15 (§ 16), "All men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, . . . There cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose." John 3:28 (§ 25), "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him." Acts 13:16, 25, "Paul . . . said, . . . as John was fulfilling his course, he said, . . . I am not *he*, . . . there cometh one after me, the shoes of whose feet I am not worthy to unloose."

*c* Mal. 4:5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD." Matt. 17:10 (§ 71), "Why then say the scribes that Elijah must first come? And he answered, . . . Elijah indeed cometh and shall restore all things; but I say unto you that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. . . . Then understood the disciples that he spake . . . of John the Baptist."

*d* Deut. 18:15, 17 [Moses said], "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me."

*e* Matt. 3:3 (§ 16). John 3:28. See *b* above.

*f* Isa. 40:3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God," etc.



been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, <sup>g</sup>I baptize in [Marg., or, "with"] water: in the midst of you <sup>h</sup>standeth one whom ye know not, *even* <sup>i</sup>he that cometh after me, the latchet of whose shoe I am not worthy to unloose. These things were done in <sup>k</sup>Bethany beyond Jordan, where John was baptizing.

On the morrow he seeth Jesus coming unto him, and saith, Behold, the <sup>l</sup>Lamb of God, that <sup>m</sup>taketh away the sin of the world! <sup>n</sup>This is he of whom I said, After me cometh a man who is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, <sup>o</sup>for this cause came I baptizing in [Marg., or, "with"] water. And John bare witness, saying, <sup>p</sup>I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he

<sup>g</sup> Matt. 3:11 (§ 16).

<sup>h</sup> Mal. 3:1, "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in."

<sup>i</sup> John 1:15 (§ 1). Acts 19:4.

<sup>k</sup> John 10:39, 42 (§ 94), "And he went away . . . beyond Jordan into the place where John was at the first baptizing. . . . And many came . . . and . . . said, . . . all things whatsoever John spake of this man were true. And many believed on him there."

<sup>l</sup> Exod. 12:1, etc., "All the congregation shall take to them, . . . a lamb for an house, . . . without blemish, . . . and the whole assembly . . . shall kill it in the evening. . . . It is the LORD's passover." Acts 8:32, 34, "The scripture which he [the eunuch] was reading was this [Isa. 53:7], He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, So he openeth not his mouth." 1 Pet. 1:18, "Ye were redeemed, . . . with precious blood, as of a lamb without blemish and without spot, *even the blood of Christ.*" Rev. 5:6, etc., "I saw . . . a Lamb standing, as though it had been slain, . . . the . . . elders fell down before the Lamb."

<sup>m</sup> Isa. 53:11. 1 Cor. 15:3. Gal. 1:4. Heb. 1:3; 2:17, and 9:28. 1 Pet. 2:24 and 3:18. 1 John 2:1, 2, "We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the whole world." 3:5 and 4:10. Rev. 1:5.

<sup>n</sup> John 1:15 (§ 1).

<sup>o</sup> Mal. 3:1 [Of John], "Behold I send my messenger, and he shall prepare the way before me." Luke 1:17, 76 (§ 3 and § 6), and 3:3 (§ 16).

<sup>p</sup> [Confirmed by] Matt. 3:16 (§ 17). John 5:32 (§ 39) [Jesus saith of John], "The witness which he witnesseth of me is true."

that sent me to baptize in [Marg., or, "with"] water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, 'the same is he that baptizeth in [Marg., or, "with"] the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

## §20. INTERVIEW OF JOHN'S DISCIPLES WITH OUR LORD.

*The Jordan. (No. 11.)*

John 1:35-42.

AGAIN on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, "Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John *speak*, and followed him, was <sup>b</sup>Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ) [Marg., that is, "Anointed"]. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: 'thou shalt be called Cephas (which is by interpretation, Peter [Marg., that is, "Rock" or "Stone"]].

<sup>q</sup> Matt. 3:11 (§ 16). Acts 1:4, 5 and 2:1, 4 and 10:44 and 19:1-7, "Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And . . . the Holy Spirit came on them."

<sup>a</sup> See on l § 19.

<sup>b</sup> Matt. 4:18, etc. (§ 32) [The call of Peter and Andrew].

<sup>c</sup> Matt. 16:18, etc. (§ 70a), "Thou art Peter [Gr. *Petros*] and upon this rock [Gr. *petra*] I will build my church."



§21. JESUS, GOING INTO GALILEE, TAKES WITH HIM  
PHILIP. INTERVIEW WITH NATHANAEL. (No. 12.)

John 1:43-51.

ON the morrow he was minded to go forth into Galilee, and he findeth Philip; and Jesus saith unto him, Follow me. Now "Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth 'Nathanael, and saith unto him, We have found him of whom 'Moses in the law and the "prophets, did write, Jesus of 'Nazareth, the son of Joseph. And Nathanael said unto him, 'Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold 'an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art 'the Son of God;

*a* John 12:21 (§ 124), "Philip, who was of Bethsaida of Galilee."

*b* John 21:2 (§ 170), "Nathanael of Cana in Galilee."

*c* Gen. 3:14, 15, "The LORD God said unto the serpent, . . . It [the seed of the woman] shall bruise thy head, and thou shalt bruise his heel." 49:1, 10, "Jacob . . . said, . . . The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come: and unto him *shall* the gathering of the people *be*." Deut. 18:17, 18 [To Moses], "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth." See John 5:46 (§ 39) and Luke 24:27 (§ 167).

*d* Isa. 4:2; 7:14; 9:6, and 53:2. Mic. 5:2. Zach. 6:12 and 9:9.

*e* Matt. 2:21-23 (§ 14), "And he [Joseph] took the young child and his mother and came . . . and dwelt in . . . Nazareth, that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene." Luke 2:4 (§ 8).

*f* John 7:41, 42, 52 (§ 81).

*g* Psa. 32:2, "Blessed is the man . . . in whose spirit *there is* no guile." 73:1. John 8:39 (§ 83). Rom. 2:28, 29 and 9:6, "For they are not all Israel, that are of Israel."

*h* Matt. 14:33 (§ 62a), "And they that were in the boat worshipped him, saying, Of a truth thou art the son of God." Luke 4:41 (§ 34) [by the demons]. Matt. 16:15 (§ 70a) [By Peter].

thou art 'King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see 'the heaven opened, and the angels of God ascending and descending upon the Son of man.

§22. JESUS' FIRST MIRACLE AT THE MARRIAGE AT CANA. (No. 13.) (Going North.) HIS DEPARTURE TO CAPERNAUM. (No. 14.)

*February, A.D. 27.*

John 2:1-12.

AND the third day there was a marriage in "Cana of Galilee; and the mother of Jesus was there; and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, 'Woman, 'what have I to do with thee? 'mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. Now there were six waterpots of stone

i Matt. 21:5, etc. (§ 113) [Of Jesus riding into Jerusalem], "Tell ye the daughter of Zion, Behold, thy King cometh unto thee." John 12:13 (§ 113), "Blessed ~~is~~ he that cometh in the name of the Lord, even the King of Israel." Matt. 27:11, 42 (§ 146), "The governor asked him, saying, Art thou the King of the Jews? . . . Jesus said, . . . Thou sayest." Matt. 27:43 (§ 153). John 19:2, 3 (§ 149) and 19:21 (§ 152).

k Gen. 28:12. Matt. 4:11 (§ 18). Luke 2:9, 13 (§ 10); 22:43 (§ 139); 24:4 (§ 162); Acts 1:10 (§ 172b), "And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel."

a Josh. 19:24, 28.

b John 19:25, 26, 27 (§ 154), "By the cross . . . when Jesus . . . saw his mother and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son!"

c 2 Sam. 16:9, 10 and 19, 21, 22.

d John 7:6-9 (§ 76), "Jesus . . . said, . . . My time is not yet come; but your time is alway ready. . . . I go not up unto this feast; because my time ~~is~~ not yet fulfilled."



set there, 'after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the ruler [Marg., or, "steward"] of the feast. And they bare it. And when the ruler of the feast tasted the water now become [Marg., or, "that it had become"] <sup>g</sup>wine, and knew not whence it was (but the servants who had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse; thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested <sup>h</sup>his glory, and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and *his* <sup>h</sup>brethren, and his disciples: and there they abode not many days.

*e* Mark 7:3, 4 (§ 64), "For the Pharisees, and all the Jews . . . *when they come* from the market-place, except they bathe themselves . . . eat not: and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessels."

*f* John 4:46 (§ 29), "He came . . . again unto Cana . . . where he made the water wine."

*g* John 1:14 (§ 1).

*h* Matt. 12:46, 47, etc. (§ 51).

## PART III.

### OUR LORD'S FIRST PASSOVER, AND THE EVENTS UNTIL HIS SECOND.

*Time—One Year.*

#### §23. AT THE PASSOVER. JESUS DRIVES THE TRADERS OUT OF THE TEMPLE.

*Jerusalem. (No. 15.) April, A.D. 27.*

John 2:13-25.

AND the "passover of the Jews was at hand, and Jesus went up to Jerusalem. And <sup>b</sup>he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not 'my Father's house a house of merchandise. His disciples remembered that it was written, "Zeal for thy house shall eat me up. The Jews therefore answered and said unto him, 'What sign

*a* Exod. 12:14. Deut. 16:1, 16. John 5:1 (§ 39); 6:4 (§ 61); 11:55 (§ 112). See reference on Passover (§ 15).

*b* See § 114b [Second cleansing of the temple, three years afterwards.]

*c* Luke 2:42-49 (§ 15), "When he [Jesus] was twelve years old, . . . they found him in the temple. . . . He said, . . . How is it that ye sought me? knew ye not that I must be in my Father's house?"

*d* Psa. 69:9, "For the zeal of thine house hath eaten me up."

*e* Matt. 12:38, etc. (§ 50b), "There shall no sign be given . . . but the sign of Jonah." John 6:30, etc. (§ 63), "They said, . . . What then doest thou for a sign? . . . Our fathers ate manna in the wilderness. . . . Jesus . . . said, . . . It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. . . . I am the bread of life."



shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, <sup>f</sup>Destroy this temple [Marg., or, "sanctuary," and so elsewhere in this section], and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the <sup>g</sup>temple of his body. When therefore he was raised from the dead, <sup>h</sup>his disciples remembered that he spake this; and they believed the Scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; <sup>i</sup>for he himself knew what was in man.

<sup>f</sup> Mark 14:57, etc. (§ 143) [Before the high priest], "There stood up certain and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands." Mark 15:29, etc. (§ 153), "They that passed by railed on him, . . . Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross."

<sup>g</sup> Col. 2:9. Heb. 8:1, 2. 1 Cor. 3:16, 17, "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you? . . . for the temple of God is holy, which *temple* ye are." 2 Cor. 6:16, "for we are a temple of the living God: even as God said, I will dwell in them, and walk in them."

<sup>h</sup> Luke 24:4-8 (§ 162) [The angels to the women], "Remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up . . . and be crucified, and the third day rise again. And they remembered his words."

<sup>i</sup> 1 Sam. 16:7, "*The Lord seeth not as man seeth*; for man looketh on the outward appearance, but the LORD looketh on the heart." 1 Chro. 28:9. Matt. 9:4 (§ 38), "And Jesus knowing their thoughts." . . . [Mark] "Perceiving in his spirit that they so reasoned within themselves." Acts 1:24. Rev. 2:18, 23, "These things saith the Son of God, . . . I am he who searcheth the reins and hearts."

## §24. JESUS TEACHETH NICODEMUS CONCERNING THE NEW BIRTH.

*Jerusalem. (No. 15.) April, A.D. 27.*

John 3:1-21.

Now there was a man of the Pharisees, named ‘Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for ‘no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, ‘Except a man be born anew [Marg., or, “from above”] he cannot see the ‘kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother’s womb and be born? Jesus answered, Verily, verily, I say unto thee, ‘Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. ‘The wind bloweth [Marg., or, “the Spirit breatheth”] where it listeth, and thou hearest the voice thereof, but knowest not whence it

*a* John 7:50 (§ 81), “Nicodemus . . . that came to him before” [whom the Pharisees chide for taking Jesus’ part]; 19:39 (§ 158) [mentioned with Joseph of Arimathæa, as burying our Lord.]

*b* John 9:16, 30, 33 (§ 84), “How can a man that is a sinner do such signs? . . . If this man were not from God, he could do nothing.” Acts 2:22 and 10:33.

*c* John 1:12, 13 (§ 1), “As many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Gal. 6:15. Tit. 3:5. Jam. 1:18, “Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures.” 1 Pet. 1:23. 1 John 3:9.

*d* Mark 16:15, 16 (§ 171), “He that believeth and is baptized shall be saved.” Acts 2:38, “Peter *said*, . . . Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.”

*e* Eccles. 11:5. 1 Cor. 2:11.



cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, 'How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, 'We speak that we do know, and bear witness of that we have seen; and 'ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things? And 'no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven. And as 'Moses lifted up the serpent in the wilderness, 'even so must the Son of man be lifted up: that whosoever believeth may in him "have eternal life.

For "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not

*f* See John 6:51, 60 (§ 63), "How can this man give us his flesh to eat? . . . Many therefore . . . said, This is a hard saying: who can hear it?"

*g* Matt. 11:27 (§ 85). John 1:18 (§ 1), "No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him." 7:16 (§ 81); 8:28 (§ 83); 12:49 (§ 125); 14:24 (§ 136b).

*h* John 3:32 (§ 25), [John said of Jesus] "He that cometh from heaven is above all. What he hath seen and heard of that he beareth witness: and no man receiveth his witness."

*i* Prov. 30:4, "Who hath ascended up into heaven, or descended?" John 6:32, 38 (§ 63), "I am the bread of life, . . . I am come down from heaven, not to do mine own will, but the will of him that sent me." 16:28 (§ 136c). Acts 2:34. 1 Cor. 15:47. Eph. 4:9, 10, "Now this, He ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things."

*k* Num. 21:7, 9, "Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

*l* John 8:28 (§ 83), "Jesus, . . . said, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself, but as the Father taught me. I speak these things." 12:32, 33 (§ 124), "And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die."

*m* John 3:36 (§ 25); 6:47 (§ 63), "He that believeth hath eternal life."

*n* Rom. 5:8, "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." 1 John 4:9, "Herein is love, not that we loved God, but that he loved us."

perish, but have eternal life. For God <sup>e</sup>sent not the Son into the world to judge the world; but that the world should be saved through him. <sup>p</sup>He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that <sup>r</sup>the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For <sup>r</sup>every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

§25. JESUS BAPTIZES IN THE COUNTRY OF JUDÆA. (No. 16.) (Going North.) JOHN THE BAPTIST GIVES HIS FINAL TESTIMONY CONCERNING JESUS.

*Ænon.*

John 3:22-36.

AFTER these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, "and baptized. And John also was baptizing in Ænon, near to <sup>b</sup>Salim, because there was much water [Marg., Gr., "were

<sup>o</sup> John 5:45 (§ 39), "Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope." 8:15 (§ 83), "I judge no man. Yea, and if I judge, my judgment is true." 12:47 (§ 92), "I came not to judge the world, but to save the world." 1 John 4:14.

<sup>p</sup> John 5:24 (§ 39), "He that heareth my word, and believeth him that sent me, hath eternal life and cometh not into judgment, but hath passed out of death into life." 6:40, 47 (§ 63); 20:31 (§ 173).

<sup>q</sup> John 1:4, 9 (§ 1) [of the Word] "In him was life: and the life was the light of men. . . . There was the true light, *even the light* which lighteth every man, coming into the world." 8:12 (§ 83).

<sup>r</sup> Job 24:13, 17, "They [the wicked] are of those that rebel against the light: they know not the ways thereof, nor abide in the paths thereof. **The** murderer, . . . thief, . . . adulterer," etc. Eph. 5:13.

<sup>a</sup> John 4:2 (§ 27), "Jesus himself baptized not, but his disciples."

<sup>b</sup> 1 Sam. 9:3, 4, "Saul . . . passed through the land of Shalim."



many waters"] there: 'and they came, and were baptized. 'For John was not yet cast into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, 'to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. John answered and said, <sup>f</sup>A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, <sup>g</sup>I am not the Christ, but <sup>h</sup>that I am sent before him. 'He that hath the bride is the bridegroom: but <sup>i</sup>the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He must increase, but I must decrease.

'He that cometh from above <sup>m</sup>is above all: he that is <sup>n</sup>of

*c* Matt. 3:5, 6 (§ 16).

*d* Matt. 14:3 (§ 60), "Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her."

*e* John 1:6,7, 15 (§ 1), "John beareth witness of him, and crieth, saying, This was he of whom I said [1:27 § 19], He that cometh after me, is become before me."

*f* 1 Cor. 4:7. Heb. 5:4. James 1:17, "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning."

*g* John 1:19, 20, 27 (§ 19).

Mal. 3:1, "Behold, I send my messenger." etc. See §16. Luke 1:17 (§ 3).

*i* Matt. 22:2 (§ 119) [Parable of the marriage of the king's son]. 2 Cor. 11:2, "For I espoused you to one husband, that I might present you as a pure virgin to Christ." Eph. 5:25,27. Rev. 21:9, "One of the . . . angels . . . spake, . . . Come hither, I will shew thee the bride the wife of the Lamb."

*k* Cant. 5:1.

*l* John 3:13 (§ 24); 8:23 (§ 83), "Ye are from beneath: I am from above: ye are of this world: I am not of this world."

*m* Matt. 28:18 (§ 171) [Just before his ascension], "All authority hath been given unto me in heaven and on earth." John 1:15,27. See on *c* above. Rom. 9:5, "Christ . . . is over all, God blessed forever. Amen."

*n* 1 Cor. 15:47, "The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly."

the earth is of the earth, and of the earth he speaketh: 'he that cometh from heaven is above all. <sup>p</sup>What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness 'hath set his seal to *this*, that God is true. For 'he whom God hath sent speaketh the words of God: for he giveth not the Spirit 'by measure. 'The Father loveth the Son, and hath given all things into his hand. He "that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

## §26. JOHN THE BAPTIST IS SEIZED AND IMPRISONED.

*Probably in the Castle of Machærus, East of the Dead Sea. (See §60.)*

Luke 3:19-20.

BUT Herod the tetrarch, being reprovèd by him for Herodias, his brother's wife, and for all the evil things which Herod had done, added this also to them all, that he shut up John in prison.

o John 6:33 (§ 63), "For the bread of God is that which cometh down out of heaven." Eph. 1:20, 21. Phil. 2:9, "Wherefore also God highly exalted him, and gave unto him the name which is above every name: that in the name of Jesus every knee should bow."

p John 3:11 (§ 24); 8:26 (§ 83), and 15:15 (§ 136b).

q Rom. 3:3, 4. 1 John 5:10, "He that believeth on the Son of God hath the witness in him."

r John 7:16 (§ 81), "My teaching is not mine, but his that sent me."

s John 1:16 (§ 1), "For of his fulness we all received and grace for grace." Luke 11:13 (§ 88), "If ye then being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?"

t Matt. 11:27 (§ 85); 28:18 (§ 171). John 5:20, 22 (§ 39); 17:1, 2 (§ 137). Heb. 2:8.

u John 3:15, 16 (§ 24); 1:12 (§ 1); 6:47 (§ 63), "He that believeth hath eternal life." Rom. 1:16, 17 [Hab. 2:4], "the righteous shall live from faith." 1 John 5:10.



§27. OUR LORD GOES INTO GALILEE. (No. 18.) PASSING THROUGH SAMARIA. DISCOURSE WITH THE WOMAN OF SAMARIA AT JACOB'S WELL. MANY SAMARITANS BELIEVE.

*Shechem. (No. 17.) (Going North.)*

Matt. 4:12. Mark 1:14a. Luke 4:14a. John 4:1-42.

‘WHEN therefore the Lord knew how that the Pharisees had heard that Jesus was making and “baptizing more disciples than John (although Jesus himself baptized not, but his disciples), ‘and [<sup>1</sup>Now when he] <sup>1</sup>‘heard [<sup>2</sup>Now after] <sup>1</sup><sup>2</sup>that John was delivered up, <sup>1</sup>‘he <sup>1</sup>withdrew, ‘and ‘left Judæa, ‘and [<sup>3</sup>Jesus] returned ‘in the power of the Spirit [<sup>2</sup>Jesus came] [<sup>4</sup>and departed again] <sup>1</sup><sup>2</sup><sup>3</sup><sup>4</sup>into <sup>d</sup>Galilee. ‘And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground ‘that Jacob gave to his son Joseph: and Jacob’s well [Marg., Gr. “spring”] was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the ‘‘sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the

*a* John 3:22, 26 (§ 25).

*b* Luke 3:19, 20 (§ 26).

*c* Luke 4:1 (§ 18), “And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness, . . . tempted of the devil.”

*d* Acts 10:37.

*e* Gen. 33:18, 19, and 48:21, 22. Josh 24:32.

*ee* [Probably about six P.M. See note on *i* John 19:14 (§ 150).]

*f* 2 Kings 17:24, etc. Luke 9:51, 52, 53 (§ 78). Acts 10:24, 28, “Peter . . . said, . . . Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean.”

gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee <sup>g</sup>living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but <sup>h</sup>whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him <sup>i</sup>shall become in him a well of water springing up unto eternal life. <sup>k</sup>The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, Sir, <sup>l</sup>I perceive that thou art a prophet. Our fathers worshipped in <sup>m</sup>this mountain; and ye say, that in <sup>n</sup>Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour

<sup>g</sup> Isa. 12:3, "With joy shall ye draw water out of the wells of salvation." 44:3. Jer. 2:13, "my people have committed two evils: they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water." Zach. 13:1 and 14:8, "Living waters shall go out from Jerusalem." Rev. 22:17, "He that is athirst, let him come: he that will let him take the water of life freely."

<sup>h</sup> John 6:34, 35, 58 (§ 63), "Jesus said, . . . I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst."

<sup>i</sup> John 7:37, 38 (§ 81), "Jesus stood and cried saying, If any man thirst, let him come unto me, and drink; he that believeth on me, as the Scriptures hath said, from within him shall flow rivers of living waters."

<sup>k</sup> See John 6:34 on <sup>h</sup> above; 17:2, 3 (§ 137). Rom. 6:23, "The free gift of God is eternal life in Christ Jesus our Lord." 1 John 5:20.

<sup>l</sup> Luke 7:16 (§ 46), "And they glorified God, saying, A great prophet is arisen among us." 24:19 (§ 167). John 6:14 (§ 61). John 7:40 (§ 81).

<sup>m</sup> Judg. 9:7, "Mount Gerizim."

<sup>n</sup> Deut. 12:5, 10. 1 Kings 9:1, 3. 2 Chro. 7:12.



cometh, when neither in this mountain, nor in Jerusalem, 'shall ye worship the Father. Ye worship that which 'ye know not: we worship that which we know: for 'salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father 'in spirit and in 'truth: for such doth the Father seek to be his worshippers. God is 'a spirit [Marg., or, "God is spirit"]: and they that worship him must worship him in spirit and truth. The woman saith unto him, I know that Messiah cometh (who is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, 'I that speak unto thee am *he*.

'And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? So the woman left her waterpot, and went away into the city, and saith to the men, Come, see a man, who told me all things that *ever* I did: can this be the Christ? They went out of the city, and were coming to him. In the meanwhile the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man

o Mal. 1:11, "From the rising of the sun, even unto the going down of the same, my name *shall be* great among the Gentiles: and in every place incense *shall be* offered unto my name, and a pure offering." 1 Tim. 2:8.

p 2 Kings 17:29. See on *f* above.

q Isa. 2:3. Luke 24:46, 47, (§ 172b). Rom. 9:4, 5, "who are Israelites: whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises; whose are the Fathers, and of whom is Christ as concerning the flesh."

r Phil. 3:3.

s John 1:17 (§ 1), "Grace and truth came through Jesus Christ."

t 2 Cor. 3:6, 17, "For the letter killeth, but the spirit giveth life. . . . Now the Lord is the Spirit."

v John 9:35 (§ 84) [To the blind man], "Jesus . . . said, Dost thou believe on the Son of God? He answered and said, . . . Who is he, Lord, that I may believe on him? Jesus said, . . . Thou hast both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him." Matt. 26:63 (§ 143), "The high priest said, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said."

brought him *aught* to eat? Jesus saith unto them, "My meat is to do the will of him that sent me, and to accomplish his work. Nay not ye, 'There are yet four months, and *then* cometh the harvest? behold, I say unto you, lift up your eyes, and look on the fields, that they are 'white already unto harvest. 'He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth and another reapeth. I sent you to reap that whereon ye have not laboured; others have laboured, and ye are entered into their labour.

'And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Saviour of the world.

## §28. JESUS TEACHES PUBLICLY IN GALILEE. (No. 18.) (Going North.)

Matt. 4:13, 17. Mark 1:14, 16. Luke 4:14, 16. John 4:40-45.

('And after the two days 'when he 'had 'heard that John was delivered up, 'Jesus returned in the "power of the Spirit ['he went forth from thence] " 'into "Galilee.)

*a* John 25:13. John 6:58 (6:59); 17:4 (6:17); 10:38 (6:15).

*c* Matt. 13:17 (6:59), "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that he send forth labourers into his harvest." Luke 10:2 (6:76) [the same to the seventy].

*g* Dan. 12:3, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

*e* John 17:8, 9 (6:17). *f* John 4:11, "we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world."

*a* See note on c, § 27.

*b* Acts 10:37.



‘For ‘Jesus himself testified, that a prophet hath no honour in his own country. So when he came into Galilee, the Galilæans received him, ‘having seen all the things that he did in Jerusalem at the feast; for they also ‘went unto the feast.

‘From that time began Jesus ‘to preach [<sup>2</sup>preaching] ‘the gospel of God, ‘and to say, Repent ye: for the kingdom of heaven is at hand. [<sup>2</sup>And saying,] ‘The time is fulfilled, and ‘the kingdom of God is at hand: repent ye, and believe in the gospel. ‘And a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all.

## §29. JESUS AGAIN AT CANA, WHERE HE HEALS THE NOBLEMAN’S SON LYING ILL AT CAPERNAUM.

*Cana of Galilee. (No. 19.) (Going Southwest.)*

John 4:46-54.

HE came therefore again unto Cana of Galilee, “where he made the water wine. And there was a certain nobleman [Marg., or, “king’s officer”] whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the

*c* See § 30 and § 58 [his rejections at Nazareth].

*d* John 2:23 (§ 23), “When he was in Jerusalem at the passover, . . . many believed on his name, beholding his signs which he did.” 3:1, 2 (§ 24).

*e* Deut. 16:16, “Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of the tabernacles; and they shall not appear before the LORD empty.”

*f* Matt. 4:23 (§ 35).

*g* Dan. 9:25, “From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks.” Gal. 4:4. Eph. 1:10.

*h* Matt. 3:2 (§ 16) [John the Baptist said], “Repent, ye; for the kingdom of heaven is at hand.”

*a* John 2:1, 11 (§ 22) [Jesus turned the water into wine], “This beginning of his signs did Jesus in Cana of Galilee.”

point of death. Jesus therefore said unto him, 'Except ye see signs and wonders; ye will in no wise believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at that hour in which Jesus said unto him, 'Thy son liveth; and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

### §30. JESUS TEACHES AT NAZARETH, AND IS REJECTED.

(No. 20.) (*Going Northeast.*)

Luke 4:16-30.

AND he came to "Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book [Marg., or, "a roll"] of the prophet Isaiah. And he opened the book, and found the place where it was written,

'The Spirit of the Lord is upon me,  
Because he anointed me to preach good tidings to the  
poor;  
He hath sent me to proclaim release to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,  
To proclaim the acceptable year of the Lord.

§29. *b* 1 Cor. 1:22, "Jews ask for signs . . . but we preach Christ crucified, unto Jews a stumbling-block."

§30. *a* Matt. 2:19, etc. (§ 14), "Joseph . . . took the young child and his mother . . . and came to . . . Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene."

*b* Isa. 61:1, 2. *id.*



And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this Scripture been fulfilled in your ears. And all bear him witness, and 'wondered at the words of grace which proceeded out of his mouth: and they said 'Is not this Joseph's son? And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at 'Capernaum, do also here in 'thine own country. And he said, Verily I say unto you, 'No prophet is acceptable in his own country. But of a truth I say unto you, There were 'many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were 'many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.

And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw

*c* Psa. 45:2, "Grace is poured into thy lips." Matt. 13:54 (§ 58). Luke 2:47 (§ 15) [Jesus at twelve years of age in the temple], "And all that heard him were amazed at his understanding and his answers."

*d* Matt. 13:54, 55 (§ 58). John 6:41, 44 (§ 63), "The Jews . . . murmured . . . because he said, I am the bread that came down out of heaven. And they said, . . . Is not this Jesus the son of Joseph, whose father and mother we know?"

*e* Matt. 4:13 (§ 31), "Capernaum . . . which is by the sea." 11:23 (§ 79).

*f* See on *a* above.

*g* Matt. 13:54, 57 (§ 58) [Jesus' second rejection at Nazareth about a year after this]. John 4:44 (§ 28).

*h* 1 Kings 17:1, 8 and 18:1. James 5:17.

*i* 2 Kings 5:14 [Elisha sending Naaman to Jordan, cureth him], "He . . . dipped himself seven times in Jordan; . . . and his flesh came again like unto the flesh of a little child."

him down headlong. But he <sup>k</sup>passing through the midst of them went his way.

§31. LEAVING NAZARETH, JESUS FIXES HIS ABODE AT CAPERNAUM. (No. 21.) (Going Northeast.)

Matt. 4:13-16. Luke 4:31a.

<sup>1</sup> <sup>3</sup>AND <sup>1</sup>leaving Nazareth <sup>1</sup> <sup>3</sup>he came <sup>3</sup>down, <sup>1</sup>and dwelt in [<sup>3</sup>to] <sup>1</sup> <sup>3</sup>Capernaum, <sup>3</sup>a city of Galilee, <sup>1</sup>which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken through Isaiah the prophet, saying,

<sup>a</sup>The land of Zebulun and the land of Naphtali,  
Toward the sea, beyond Jordan,  
Galilee of the Gentiles,  
The people that sat in darkness  
<sup>b</sup>Saw a great light,  
And to them that sat in the region and shadow of  
death,  
To them did light spring up.

§32. JESUS CALLS PETER AND ANDREW AND JAMES AND JOHN. MIRACULOUS DRAUGHT OF FISHES.

*Sea of Galilee. Near Capernaum. (No. 22.)*

Matt. 4:18-22. Mark 1:16-20. Luke 5:1-11.

<sup>3</sup>NOW IT came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into

*k* John 8:58 (§ 83) ; 10:39 (§ 84).

*a* Isa. 9:1, 2, *id.*

*b* Isa. 42:6, 7. Luke 2:32 (§ 11) [Simeon prophesying of Christ], "A light for revelation to the Gentiles, and the glory of thy people Israel."



one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, "Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, 'Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt 'catch men.

<sup>1 2</sup>And <sup>1</sup>walking [<sup>2</sup>passing along] <sup>1 2</sup>by the sea of Galilee, he saw <sup>1</sup>two brethren, <sup>1 2</sup>Simon <sup>1</sup>who is <sup>4</sup>called Peter, <sup>1 2</sup>and Andrew, <sup>1</sup>his brother [<sup>2</sup>the brother of Simon], <sup>1 2</sup>casting a net <sup>1</sup>into [<sup>2</sup>in] <sup>1 2</sup>the sea: for they were fishers. And <sup>2</sup>Jesus said [<sup>1</sup>he saith] <sup>1 2</sup>unto them, Come ye after me, and I will make you <sup>2</sup>to become <sup>1 2</sup>'fishers of men. <sup>1 2 3</sup>And <sup>3</sup>when they had brought their boats to land, <sup>1 2 3</sup>they <sup>1 2</sup>straight-way <sup>1 2 3</sup>left <sup>3</sup>all [<sup>1 2</sup>the nets], <sup>1 2 3</sup>and followed him.

<sup>1 2</sup>And going on <sup>2</sup>a little further <sup>1</sup>from thence, <sup>1 2</sup>he saw

*a* See John 21:1-6 (§ 170) [after his resurrection].

*b* 2 Sam. 6:9, "David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?" 1 Kings 17:18.

*c* See *e* below. 'Fishers of men.'

*d* John 1:42 (§ 20), "Jesus . . . said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter)" [that is, Rock or Stone].

*e* See *c* above. "Catch men."

*f* Matt. 19:27 (§ 106a), "Peter said, Lo, we have left all, and have followed thee."

<sup>1</sup>other two brethren, <sup>1 2</sup>James, the son of Zebedee, and John his brother, <sup>2</sup>who also were <sup>1 2</sup>in the boat <sup>1</sup>with Zebedee their father, <sup>1 2</sup>mending <sup>1</sup>their [<sup>2</sup>the] <sup>1 2</sup>nets: and <sup>2</sup>straightway <sup>1 2</sup>he called them: and they <sup>1</sup>straightway <sup>1 2</sup>left [<sup>1</sup>the boat and] <sup>1 2</sup>their father <sup>2</sup>Zebedee in the boat with the hired servants, <sup>1 2</sup>and <sup>1</sup>followed [<sup>2</sup>went after] <sup>1 2</sup>him.

### §33. JESUS HEALS A DEMONIAK IN THE SYNAGOGUE.

*Capernaum. (No. 23.)*

Mark 1:21-28.

Luke 4:31b-37.

<sup>2</sup>AND they go into <sup>2</sup>Capernaum; and straightway [<sup>3</sup>And he was teaching them] <sup>2 3</sup>on the sabbath day <sup>2</sup>he entered into the synagogue and taught: <sup>2 3</sup>and they were <sup>6</sup>astonished at his teaching: <sup>2</sup>for he taught them as having <sup>6</sup>authority, and not as the scribes: <sup>3</sup>for his word was with authority. <sup>2 3</sup>And <sup>2</sup>straightway <sup>2 3</sup>there was in <sup>2</sup>their [<sup>3</sup>the] <sup>2 3</sup>synagogue a man <sup>3</sup>that had a spirit of an unclean demon [<sup>2</sup>with an unclean spirit]; <sup>2 3</sup>and he cried out <sup>3</sup>with a loud voice, <sup>2</sup>saying, <sup>3</sup>Ah! <sup>2 3</sup><sup>d</sup>what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? <sup>6</sup>I know thee who thou art, <sup>6</sup>the Holy One of God. And Jesus <sup>9</sup>rebuked him, saying, Hold thy peace, and come out of him. And <sup>3</sup>when the demon had thrown him down in the midst [<sup>2</sup>the unclean spirit], <sup>2 6</sup>tearing him and crying with a loud voice, <sup>3</sup>he <sup>2 3</sup>came out of him, <sup>3</sup>having done him no hurt.

*a* Matt. 4:13 (§ 31).

*b* Matt. 7:28, 29 (§ 44) [Referring to his sermon on the mount], "The multitudes were astonished at his teaching: for he taught as *one* having authority and not as their scribes."

*c* See *b* above. Tit. 2:15.

*d* Matt. 8:28, 29 (§ 55), "Two possessed with demons . . . cried out, saying, What have we to do with thee, thou Son of God? Art thou come hither to torment us before the time."

*e* Luke 4:41 (§ 34), "The demons . . . cried out . . . Thou art the Son of God."

*f* Psal. 16:10, "Neither wilt thou suffer thine Holy One to see corruption" (Quoted by Peter in Acts 2:27). Dan. 9:24. Luke 1:35 (§ 4).

*g* Mark 1:34 (§ 34).

*h* Mark 9:17, 20 (§ 72).



<sup>2</sup>And they were all amazed, insomuch that they questioned among themselves [<sup>3</sup>And amazement came upon all, and they spake together, one with another] <sup>2</sup><sup>3</sup>saying, <sup>2</sup>What is this? a new teaching! <sup>3</sup>What is this word? for <sup>2</sup><sup>3</sup>with authority <sup>3</sup>and power, <sup>2</sup><sup>3</sup>he commandeth <sup>2</sup>even <sup>2</sup><sup>3</sup>the unclean spirits, and they <sup>2</sup>obey him, <sup>5</sup>and <sup>3</sup>come out. <sup>2</sup>And the report of him went out straightway everywhere into all [<sup>3</sup>And there went forth a rumour concerning him into every place of] <sup>2</sup><sup>3</sup>the region <sup>2</sup>of Galilee <sup>2</sup><sup>3</sup>round about.

### §34. JESUS HEALS PETER'S WIFE'S MOTHER AND MANY OTHERS.

*Capernaum. (No. 23.)*

Matt. 8:14-17.

Mark 1:29-34.

Luke 4:38-41.

<sup>3</sup>AND he rose up from the synagogue; <sup>2</sup>and straightway, when they were come out of the synagogue, they came [<sup>3</sup>and entered] <sup>2</sup><sup>3</sup>into the house of Simon <sup>2</sup>and Andrew, with James and John. Now [<sup>3</sup>And] <sup>2</sup><sup>3</sup>Simon's <sup>4</sup>wife's mother <sup>3</sup>was holden with a great fever <sup>5</sup>and <sup>2</sup>lay sick [<sup>2</sup>of a fever.] [<sup>1</sup>And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever]. <sup>2</sup>And straightway they tell him of her, <sup>3</sup>and [<sup>3</sup>they] besought him for her; <sup>2</sup>and he came, <sup>3</sup>and [<sup>3</sup>he] stood over her [<sup>1</sup>And he touched her hand] <sup>2</sup>and took her by the hand, and raised her up: <sup>3</sup>and rebuked the fever; <sup>1</sup><sup>2</sup>and the fever [<sup>3</sup>and it] <sup>1</sup><sup>2</sup><sup>3</sup>left her; and <sup>3</sup>immediately <sup>2</sup><sup>3</sup>she <sup>3</sup>rose up and [<sup>1</sup>she arose, and] <sup>1</sup><sup>2</sup><sup>3</sup>ministered unto <sup>2</sup><sup>3</sup>them [<sup>1</sup>him]. <sup>1</sup><sup>2</sup><sup>3</sup>And <sup>2</sup>at even [<sup>1</sup>when even was come] <sup>2</sup><sup>3</sup>when the sun <sup>3</sup>was setting [<sup>2</sup>did set] <sup>3</sup>all they that had any sick with divers diseases brought them unto him, <sup>5</sup>and <sup>1</sup><sup>2</sup>they brought unto him <sup>1</sup>many [<sup>2</sup>all that were sick, and them] <sup>2</sup>that were <sup>1</sup><sup>2</sup>possessed with demons. <sup>2</sup>And all the city was gathered together at the door. <sup>3</sup>And he laid his hands on every one of them, <sup>1</sup><sup>3</sup>and healed <sup>3</sup>them [<sup>1</sup>all that were sick]; <sup>1</sup>that

1 Cor. 9:5.

it might be fulfilled which was spoken through Isaiah the prophet, saying,

‘Himself took our infirmities, and bear our diseases.

<sup>1</sup> <sup>2</sup>And he [<sup>2</sup>healed many that were sick with divers diseases, and]  
<sup>1</sup> <sup>2</sup>cast out <sup>2</sup>many demons [<sup>1</sup>the spirits] <sup>1</sup>with a word, <sup>3</sup>and <sup>6</sup>the  
<sup>3</sup>‘demons [<sup>3</sup>also] came out [<sup>3</sup>from many] crying out, and say-  
ing, Thou art the Son of God. <sup>2</sup> <sup>3</sup>And <sup>3</sup> <sup>4</sup>rebuking them,  
<sup>2</sup> <sup>3</sup>he suffered <sup>3</sup>them [<sup>2</sup> not the demons] not <sup>2</sup> <sup>3</sup>to speak, because  
they knew <sup>2</sup>him <sup>3</sup>that he was the Christ.

### §35. JESUS’ FIRST CIRCUIT THROUGH GALILEE. A LEPER HEALED. (No. 24.)

Matt. 4:23 and 8:2-4. Mark 1:35-45. Luke 4:42-44 and 5:12-16.

<sup>2</sup>AND in the morning, a great while before day, he rose  
up [<sup>3</sup>And when it was day, he came out] <sup>2</sup> <sup>3</sup>and went <sup>2</sup>out, and  
departed <sup>2</sup> <sup>3</sup>into a desert place, <sup>2</sup>and there <sup>4</sup>prayed; <sup>3</sup>and  
the multitudes sought after him: <sup>2</sup>and Simon and they  
that were with him followed after him; and they found  
him, and say unto him, All are seeking thee. And he  
saith unto them, Let us go elsewhere into the next towns,  
that I may preach there also; for <sup>6</sup>to this end came I forth.  
<sup>3</sup>And <sup>6</sup>the people <sup>3</sup>came unto him, and would have stayed  
him, that he should not go from them. But he said unto  
them, I must preach the good tidings [<sup>3</sup>Marg. or, “gospel”] of

§34. *b* Isa. 53:4, “Surely he hath borne our griefs, and carried our sor-  
rows.” 1 Pet. 2:21, 24.

*c* Mark 3:11 (§ 42).

*d* Mark 1:23, 25 (§ 33), “An unclean spirit . . . cried out, . . . I know thee  
who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold  
thy peace.”

§35. *a* Luke 6:12 (§ 43) [when about to choose the twelve apostles], “In these  
days . . . he went out into the mountain to pray; and he continued all  
night in prayer to God.” Matt. 14:23 (§ 62a) [when the people wanted to  
make him a king by force], “And after he had sent the multitudes away, he  
went up into the mountain apart to pray.” Luke 9:28 (§ 71) [transfigured  
while praying].

*b* Isa. 61:1. John 16:28 (§ 136c); 17:1, 4 (§ 137).



the kingdom of God to the other cities also; for therefore was I sent. <sup>2</sup> <sup>3</sup>And he <sup>2</sup>went into their synagogues <sup>1</sup>through-out [<sup>1</sup>And Jesus went about in] <sup>1</sup> <sup>2</sup>all [<sup>3</sup>was preaching in the synagogues of] <sup>1</sup> <sup>2</sup>Galilee, <sup>1</sup>teaching [<sup>1</sup>in their synagogues] and <sup>1</sup> <sup>2</sup>preaching <sup>1</sup>the gospel of the kingdom <sup>2</sup>and casting out demons; <sup>1</sup>and healing all manner of disease and all manner of sicknesses among the people.

<sup>1</sup>And it came to pass, while he was in one of the cities, behold, a man full of leprosy; and when he saw Jesus, <sup>5</sup>he <sup>1</sup>came to him [<sup>2</sup>And there cometh to him a leper], <sup>2</sup>beseeking him; and kneeling down to him, <sup>3</sup>he fell on his face [<sup>1</sup>And behold, there (came to him) a leper] <sup>1</sup> <sup>2</sup>and <sup>1</sup>worshipped him, [<sup>3</sup>and besought him] <sup>1</sup> <sup>2</sup>saying <sup>2</sup>unto him, <sup>1</sup> <sup>3</sup>Lord, <sup>1</sup> <sup>2</sup>if thou wilt, thou canst make me clean. And <sup>2</sup>being moved with compassion, <sup>1</sup> <sup>2</sup>he stretched forth his hand, and touched him [<sup>1</sup> <sup>3</sup>saying], <sup>2</sup>and saith unto him, <sup>1</sup> <sup>2</sup>I will; be thou made clean. And straightway [<sup>1</sup>his leprosy was cleansed] <sup>2</sup> <sup>3</sup>the leprosy departed from him, <sup>2</sup>and he was made clean. <sup>1</sup> <sup>3</sup>And <sup>1</sup>Jesus [<sup>2</sup> <sup>3</sup>he] <sup>2</sup>strictly <sup>2</sup> <sup>3</sup>charged him, <sup>2</sup>and straightway sent him out, and <sup>1</sup> <sup>2</sup>saith unto him, <sup>4</sup>See thou [<sup>1</sup>tell no man] <sup>2</sup>say nothing to any man [<sup>3</sup>to tell no man]; <sup>1</sup> <sup>2</sup>but go <sup>3</sup>thy way, and <sup>1</sup> <sup>2</sup>shew thyself to the priest, and offer <sup>2</sup> <sup>3</sup>for thy cleansing <sup>2</sup>the things which [<sup>1</sup>the gift that] [<sup>3</sup>according as] <sup>1</sup> <sup>2</sup>Moses <sup>1</sup>commanded, for a testimony unto them. <sup>2</sup>But he went out, and began to publish it much, and to spread abroad the matter, <sup>5</sup>and [<sup>3</sup>But] <sup>3</sup>so much the more went abroad the report concerning him [<sup>2</sup>insomuch], <sup>2</sup>that Jesus could no more openly enter into a city, but was without in desert places; <sup>2</sup> <sup>3</sup>and <sup>3</sup>great multitudes [<sup>2</sup>they] <sup>1</sup> <sup>3</sup>came <sup>3</sup>together <sup>2</sup>to him from every quarter, <sup>3</sup>to hear, and to be healed of their infirmities. But he withdrew himself in the deserts, and prayed.

c See § 49 [second circuit in Galilee], and § 59 [third circuit in Galilee].

d Matt. 9:30 (§ 57) [On healing two blind men]. Mark 5:43 (§ 56) [On raising the daughter of Jairus].

e Lev. 14:2, 10, 21.

f Matt. 4:25. Mark 3:7 (§ 42). John 6:2 (§ 61).

## §36. JESUS HEALS A PARALYTIC.

*Capernaum. (No. 25.)*

Matt. 9:1b-8. Mark 2:1-12. Luke 5:17-26.

<sup>3</sup>AND it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal. <sup>1</sup>And he entered into a boat, and crossed over, and <sup>4</sup>came into his own city. <sup>2</sup>And when he entered again into Capernaum after some days, it was noised that he was in the house [Marg., or, "at home"]. And many were gathered together, so that there was no longer room *for them*, no, not even about the door; and he spake the word unto them.

<sup>1 2 3</sup>And <sup>1 3</sup>behold, <sup>1 2</sup>they <sup>2</sup>come, bringing unto him [<sup>1</sup>brought to him] <sup>1 2</sup>a man sick of the palsy, <sup>1</sup>lying on a bed, <sup>2</sup>borne of four [<sup>3</sup>men bring on a bed a man that was palsied]: <sup>3</sup>and they sought to bring him in, and to lay him before him. And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and [<sup>2</sup>And when they could not come nigh unto him for the crowd, they] <sup>2</sup>uncovered the roof where he was: and when they had broken it up, they <sup>2 3</sup>let [<sup>2</sup>down the bed whereon the sick of the palsy lay.] <sup>3</sup>him down through the tiles with his couch into the midst before Jesus. <sup>1 2 3</sup>And <sup>1 2</sup>Jesus, <sup>1 2 3</sup>seeing <sup>6</sup>their faith <sup>1</sup>said [<sup>2</sup>saith] <sup>1 2</sup>unto the sick of the palsy, Son, <sup>1</sup>be of good cheer [<sup>3</sup>he said, Man]; <sup>1 2 3</sup>thy sins are forgiven <sup>3</sup>thee. "But there were [<sup>1</sup>And behold] <sup>1 2</sup>certain of [<sup>3</sup>And] <sup>1 2 3</sup>the scribes <sup>3</sup>and the Pharisees <sup>2</sup>sitting there <sup>5</sup>who <sup>3</sup>began [<sup>2</sup>and] <sup>2</sup>reasoning in their hearts [<sup>3</sup>to reason] <sup>3</sup>saying [<sup>1</sup>said] <sup>1</sup>within

<sup>a</sup> Matt. 4:13 (§ 31), "Leaving Nazareth, he came and dwelt in Capernaum."

<sup>b</sup> Matt. 8:10 (§ 45) [Of the centurion whose servant was sick], "I have not found so great faith, no, not in Israel."



themselves, <sup>3</sup>Who is this that speaketh blasphemies? <sup>2</sup>Why doth this man thus speak? he [<sup>1</sup>This man] <sup>1</sup><sup>2</sup>blasphemeth; <sup>2</sup><sup>3</sup>who can <sup>6</sup>forgive sins but <sup>2</sup>one, *even* God [<sup>3</sup>God alone]? <sup>1</sup><sup>2</sup>And <sup>2</sup>straightway <sup>1</sup><sup>2</sup>Jesus <sup>1</sup>knowing their thoughts <sup>6</sup>and <sup>2</sup>perceiving in his spirit that they so reasoned within themselves, saith [<sup>3</sup>But Jesus perceiving their reasonings, answered and said] <sup>2</sup><sup>3</sup>unto them [<sup>1</sup>said,] <sup>1</sup>Wherefore think ye evil in your hearts? <sup>2</sup>Why [<sup>3</sup>what] <sup>2</sup><sup>3</sup>reason ye <sup>2</sup>these things <sup>2</sup><sup>3</sup>in your hearts? <sup>1</sup>For <sup>1</sup><sup>2</sup><sup>3</sup>whether is easier, to say <sup>2</sup>to the sick of the palsy, <sup>1</sup><sup>2</sup><sup>3</sup>Thy sins are forgiven <sup>3</sup>thee: <sup>1</sup><sup>2</sup><sup>3</sup>or to say, Arise, <sup>2</sup>and take up thy bed, <sup>1</sup><sup>2</sup><sup>3</sup>and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (<sup>1</sup>then <sup>1</sup><sup>2</sup>saith he to the sick of the palsy) [<sup>3</sup>he said unto him that was palsied] <sup>2</sup><sup>3</sup>I say unto thee, <sup>1</sup><sup>2</sup><sup>3</sup>Arise, <sup>1</sup><sup>3</sup>and <sup>1</sup><sup>2</sup><sup>3</sup>take up thy <sup>1</sup><sup>2</sup>bed [<sup>3</sup>couch] <sup>1</sup><sup>2</sup><sup>3</sup>and go unto thy house. <sup>3</sup>And immediately he rose up before them; [<sup>2</sup>And he arose] <sup>2</sup><sup>3</sup>and <sup>2</sup>straightway <sup>2</sup><sup>3</sup>d<sup>4</sup>took up <sup>2</sup>the bed [<sup>3</sup>that] <sup>3</sup>whereon he lay, <sup>2</sup>and went forth before them all [<sup>1</sup>And he arose]; <sup>1</sup><sup>3</sup>and departed to his house, <sup>3</sup>glorifying God. <sup>1</sup>But when the multitudes saw it, they were afraid <sup>3</sup>and amazement took hold on all, <sup>1</sup><sup>3</sup>and <sup>3</sup>they [<sup>2</sup>insomuch that they were all amazed, and] <sup>1</sup><sup>2</sup><sup>3</sup>glorified God, <sup>1</sup>who had given such authority unto men, <sup>2</sup>saying, We never saw it on this fashion; <sup>3</sup>and they were filled with fear, saying, We have seen strange things to-day.

### §37. CALL OF LEVI (MATTHEW) AND HIS FEAST.

*Capernaum. (No. 25.)*

Matt. 9:9-13. Mark 2:13-17. Luke 5:27-32.

<sup>2</sup><sup>3</sup>AND <sup>3</sup>after these things <sup>2</sup><sup>3</sup>he went forth <sup>2</sup>again by the seaside; and all the multitude resorted unto him, and he

c Job 14:4. Psa. 32:5. Isa. 43:25.

d John 5:9 (§ 39).

e Matt. 15:31 (§ 66a). Luke 13:13 (§ 93); 17:15 (§ 80); 18:43 (§ 109). Acts 4:21.

taught them. <sup>1 2</sup>And as <sup>1</sup>Jesus [<sup>2</sup>he] <sup>1 2</sup>passed by <sup>1</sup>from thence, <sup>1 2</sup>he saw <sup>1</sup>a man, [<sup>3</sup>and beheld] <sup>3</sup>a publican, named <sup>2 3</sup>Levi, <sup>5</sup>also <sup>1</sup>called <sup>4</sup>Matthew, <sup>2</sup>the son of Alphæus, <sup>1 2 3</sup>sitting at the place of toll: and <sup>1 2</sup>he <sup>3</sup>said [<sup>1 2</sup>saith] <sup>1 2 3</sup>unto him, Follow me. <sup>3</sup>And he forsook all, <sup>1 2 3</sup>and <sup>3</sup>rose up [<sup>1 2</sup>he arose] <sup>1 2 3</sup>and followed him.

<sup>3</sup>And Levi made him a great feast in his house: <sup>1 2</sup>and it came to pass, <sup>1</sup>as he sat [<sup>2</sup>that he was sitting] <sup>1 2</sup>at meat in <sup>1</sup>the [<sup>2</sup>his] <sup>1 2</sup>house, <sup>1</sup>behold, [<sup>3</sup>and there was] <sup>3 4</sup>a great multitude of [<sup>2</sup>and <sup>1 2</sup>many] <sup>1 2 3</sup>publicans and [<sup>3</sup>of others sitting at meat with them] <sup>1 2</sup>sinners <sup>1</sup>came and <sup>1 2</sup>sat down with Jesus and his disciples: <sup>2</sup>for there were many, and they followed him. <sup>1 3</sup>And <sup>3</sup>the Pharisees and their scribes [<sup>2</sup>And the scribes of the Pharisees], <sup>2</sup>when they saw that he was eating with the sinners and publicans, <sup>3</sup>murmured against his disciples <sup>5</sup>and [<sup>1</sup>when the Pharisees saw it, they] <sup>1 2</sup>said unto <sup>5</sup>them [<sup>1 2</sup>his disciples], <sup>1</sup>Why [<sup>2</sup>he] <sup>1 2</sup>eateth <sup>2</sup>and drinketh <sup>1</sup>your Master <sup>5</sup>and [<sup>3</sup>saying, Why do] <sup>3</sup>ye [<sup>3</sup>eat and drink] <sup>1 2 3</sup>with <sup>1 2 3</sup>the <sup>1 2 3</sup>publicans and <sup>5</sup>sinners? <sup>2 3</sup>And <sup>2</sup>when <sup>2 3</sup>Jesus [<sup>1</sup>But when he] <sup>1 2</sup>heard it, he <sup>3</sup>answering <sup>1 3</sup>said [<sup>2</sup>saith] <sup>2 3</sup>unto them, <sup>1 2 3</sup>They that are <sup>4</sup>whole have no need of a physician, but they that are sick. <sup>1</sup>But go ye and learn what *this* meaneth, <sup>5</sup>I desire mercy, and not sacrifice: for <sup>1 2</sup>I came not [<sup>3</sup>I am not come] <sup>1 2 3</sup>to call the righteous, but sinners <sup>3</sup>to repentance.

*a* Matt. 10:3 (§ 43) [Jesus chooses the twelve]. Acts 1:13 [In the upper chamber], "and Matthew."

*b* Luke 15:1 (§ 98).

*c* Gal. 2:15, "Sinners of the Gentiles."

*d* Luke 19:10 (§ 110). 1 Tim. 1:15, "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

*e* Hosea 6:6, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Mic. 6:7, "Will the LORD ~~be~~ pleased with thousands of rams, *or* with ten thousands of rivers of oil? . . . and what doth the LORD require of thee, but to do justly, and to love mercy, and ~~to~~ walk humbly with thy God?" Matt. 12:7 (§ 40).



## §38. ANSWERS TO QUESTIONS ABOUT FASTINGS.

*Galilee. (No. 26.)*

Matt. 9:14-17.

Mark 2:18-22.

Luke 5:33-39.

<sup>2</sup>AND John's disciples and the Pharisees were fasting; <sup>2</sup>and they <sup>2</sup>come and say unto him, Why do John's disciples and the disciples of [<sup>1</sup>Then come to him the disciples of John, saying, Why do we and] <sup>1</sup><sup>2</sup>the "Pharisees [<sup>3</sup>said unto him, The disciples of John] <sup>1</sup><sup>2</sup><sup>3</sup>fast <sup>3</sup>often [<sup>1</sup>oft], and make supplications, <sup>1</sup><sup>2</sup>but thy disciples [<sup>3</sup>likewise also the disciples of the Pharisees; but thine] <sup>3</sup>eat and drink; <sup>6</sup>and<sup>1</sup><sup>2</sup>fast not? <sup>1</sup><sup>2</sup><sup>3</sup>And Jesus said unto them, Can <sup>3</sup>ye make <sup>1</sup><sup>2</sup><sup>3</sup>the sons of the <sup>6</sup>bride-chamber <sup>2</sup><sup>3</sup>fast <sup>6</sup>and <sup>1</sup>mourn, <sup>2</sup><sup>3</sup>while [<sup>1</sup>as long as] <sup>1</sup><sup>2</sup><sup>3</sup>the bridegroom is with them? <sup>2</sup>As long as they have the bridegroom with them, they cannot fast. <sup>1</sup><sup>2</sup><sup>3</sup>But the days will come, [<sup>3</sup>and] <sup>1</sup><sup>2</sup><sup>3</sup>when the bridegroom shall be taken away from them, <sup>1</sup><sup>2</sup>and <sup>1</sup><sup>2</sup><sup>3</sup>then will <sup>6</sup>they fast <sup>2</sup><sup>3</sup>in <sup>3</sup>those days [<sup>2</sup>that day]. <sup>3</sup>And he spake also a parable unto them: <sup>1</sup>And <sup>1</sup><sup>2</sup><sup>3</sup>no man <sup>3</sup>rendeth [<sup>2</sup>seweth] <sup>2</sup><sup>3</sup>a piece <sup>2</sup>of undressed cloth <sup>3</sup>from a new garment and putteth it [<sup>1</sup>putteth a piece of undressed cloth] <sup>1</sup><sup>3</sup>upon [<sup>2</sup>on] <sup>1</sup><sup>2</sup><sup>3</sup>an old garment; <sup>2</sup><sup>3</sup>else <sup>3</sup>he will rend the new, and also the piece from the new will not agree with the old. <sup>6</sup>And [<sup>1</sup>for] <sup>1</sup><sup>2</sup>that which should fill it up taketh from <sup>1</sup>the garment [<sup>2</sup>it], <sup>2</sup>the new from the old, <sup>1</sup><sup>2</sup>and a worse rent is made. <sup>2</sup><sup>3</sup>And no man putteth [<sup>1</sup>Neither do men put] <sup>1</sup><sup>2</sup><sup>3</sup>new wine into old wine skins [Marg., that is, skins used as bottles]; else the <sup>3</sup>new <sup>2</sup><sup>3</sup>wine will burst the skins [<sup>1</sup>skins burst], <sup>1</sup><sup>2</sup>and the wine [<sup>3</sup>and itself] <sup>3</sup>will be [<sup>1</sup>is] <sup>1</sup><sup>3</sup>spilled [<sup>2</sup>perisheth], <sup>1</sup><sup>2</sup><sup>3</sup>and the skins <sup>3</sup>will <sup>1</sup><sup>3</sup>perish; <sup>1</sup><sup>2</sup><sup>3</sup>but <sup>1</sup><sup>2</sup>they put new wine [<sup>3</sup>new wine must be put] <sup>1</sup><sup>2</sup><sup>3</sup>into fresh wine skins, <sup>1</sup>and both are preserved. <sup>3</sup>And no man having drunk old *wine* desireth new: for he saith, The old is good.

*a* Luke 18:11 (§ 103).*b* John 8:27, 29 (§ 25).*c* Acts 13:1; 14:23, "They [Paul and Barnabas] appointed for them elders in every church, and . . . prayed with fasting."

## PART IV.

### FROM THE SECOND PASSOVER DURING CHRIST'S PUBLIC MINISTRY UNTIL THE THIRD.

*Time—One Year.*

§39. JESUS ATTENDS THE PASSOVER AND HEALS AN INFIRM MAN AT THE POOL OF BETHESDA ON THE SABBATH; AND TEACHES.

*Jerusalem. (No. 27.) April A.D. 28.*

John 5:1-47.

AFTER these things there was <sup>a</sup>a [Marg., many read "the feast "] feast of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the 'sheep *gate* a pool, which is called in Hebrew, Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, 'Arise, take up thy bed [Marg., or "pallet"], and walk. And straightway the man was made whole, and took up his bed and walked.

<sup>a</sup> Lev. 23:2, "The feasts of the LORD . . . ye shall proclaim *to be* holy convocations." Deut. 16:1, "Keep the passover unto the LORD thy God." John 2:13 (§ 23).

<sup>b</sup> Neh. 3:1 and 12:39.

<sup>c</sup> Matt. 9:6 (§ 36).



Now it was the 'sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and 'it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up *thy bed*, and walk? But he that was healed knew not who it was: for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: 'sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus who had made him whole. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. But Jesus answered them, 'My Father worketh even until now, and I work. For this cause therefore the Jews 'sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself 'equal with God.

Jesus therefore answered and said unto them

*d* John 9:14, 16 (§ 84) [The blind man healed on the sabbath].

*e* Exod. 20:10, "The seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work." Neh. 13:15, 19. Jer. 17:21. Matt. 12:1, 2 (§ 40). Mark 3:4 (§ 41). Luke 13:14 (§ 93).

*f* Matt. 12:43, 45 (§ 50b); John 8:11 (§ 82) [To the woman taken in adultery] "Go, . . . from henceforth sin no more."

*g* John 9:4 on *k* below.

*h* John 7:19 (§ 81), "Why seek ye to kill me?"

*i* John 10:25 etc. (§ 94), "Jesus answered them, . . . I and the Father are one. The Jews took up stones again to stone him . . . [saying], For a good work we stone thee not, but for blasphemy: and because that thou, being a man, makest thyself God." Isa. 9:6, "For unto us a child is born, unto us a son is given: . . . his name shall be called Wonderful, Counsellor, 'The mighty God, The everlasting Father, The Prince of Peace." Jer. 23:6 [of Christ], "he shall be called, THE LORD [Jehovah], OUR RIGHTEOUSNESS." John 1:1 (§ 1), "And the Word was God." 2:25 (§ 23), "for he himself knew what was in man." Rom. 9:5, "Of whom is Christ . . . who is over all, God blessed for ever." Phil. 2:5, 6, "Jesus: who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant." Col. 2:9, "in him dwelleth all the fulness of the Godhead bodily." Heb. 1:8, "of the Son *he saith*, Thy throne, O God, is for ever and ever." Rev. 2:23, "I am he who searcheth the reins and hearts." 22:13, "I am the Alpha and the Omega, the first and the last, the beginning and the end." 2:8.

Verily, verily, I say unto you, <sup>k</sup>The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. <sup>l</sup>For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, <sup>m</sup>even so the Son also quickeneth whom he will. For neither doth the Father judge any man, <sup>n</sup>but he hath given all judgment unto the Son; that all may honour the Son, even as they honour the Father. <sup>o</sup>He that honoureth not the Son honoureth not the Father that sent him. Verily, verily, I say unto you, <sup>p</sup>He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but <sup>q</sup>hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, <sup>r</sup>when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and <sup>s</sup>he gave him authority to execute judgment, <sup>t</sup>because he is a son of man. Marvel not at this: for the

<sup>k</sup> John 8:28 (§ 83); 9:4 (§ 84); 12:49 (§ 125); 14:9, 10 (§ 136a).

<sup>l</sup> Matt. 3:16, 17 (§ 17), "When he was baptized, . . . lo, a voice out of heaven, . . . This is my beloved Son, in whom I am well pleased." Matt. 17:5 (§ 71) [at his transfiguration, the same words], compare John 12:28 (§ 124), "Father, glorify thy name. There came a voice out of heaven saying, I have both glorified it, and will glorify it again." 2 Peter 1:16, 17.

<sup>m</sup> Luke 7:12, 14 (§ 46) [Raising of the widow's son at Nain]; 8:49, 54 (§ 56) [Raising of Jairus' daughter]. John 11:14, 25, 43 (§ 101) [Raising of Lazarus].

<sup>n</sup> Verse 27, Matt. 11:27 (§ 85); 28:18 (§ 171). John 9:35 (§ 25); 17:2 (§ 137). Acts 17:30, "God . . . hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained." 1 Pet. 4:4, 5.

<sup>o</sup> 1 John 2:23.

<sup>p</sup> John 3:16, 18 (§ 24), "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." 6:40, 47 (§ 63); 8:51 (§ 83), "If a man keep my word, he shall never see death." 20:31 (§ 173).

<sup>q</sup> 1 John 3:14, "We know that we have passed out of death into life, because we love the brethren."

<sup>r</sup> Eph. 2:1, 4; 5:14. Col. 2:13.

<sup>s</sup> Acts 10:34, 42 and 17:31.

<sup>t</sup> Dan. 7:13, 14.



hour cometh, in which all that are in the tombs shall hear his voice, and "shall come forth; they that have "done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

"I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because "I seek not mine own will, but the will of him that sent me. "If I bear witness of myself, my witness is not true. "It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and "he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and 'ye were willing to rejoice for a season in his light. "But the witness which I have is greater than *that of* John: "for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father that sent me, 'he hath borne witness of me. Ye have neither heard his voice at any time, 'nor seen his

*u* Isa. 26:19. 1 Thess. 4:16, 17. 1 Cor. 15:52, "The dead shall be raised incorruptible."

*v* Dan. 12:2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt." Matt. 25:31, 32, 33, 46 (§ 128) [scene of the last judgment].

*w* Verse 19. See on *k* above.

*x* Matt. 26:36, 39 (§ 130) [agony in Gethsemane]. John 4:34 (§ 27) [at Jacob's well]; 6:38 (§ 63).

*y* John 8:13, 14, 17, 18 (§ 83). Rev. 3:14 [Jesus is called], "the Amen, the faithful and true witness."

*z* Matt. 3:16, 17 (§ 17) [The voice at his baptism]; 17:5 (§ 71) [The voice at his transfiguration]. 1 John 5:6, 9.

*a* John 1:15 (§ 1); 1:19, 27, 32 (§ 19) [Testimony of John the Baptist].

*b* Matt. 21:26 (§ 116).

*c* 1 John 5:9. See on *z* above.

*d* John 3:1, 2 (§ 24), "Nicodemus . . . said . . . unto him, . . . No man can do these signs that thou doest, except God be with him." 10:24, 25 (§ 84); 15:24 (§ 136b).

*e* Matt. 3:16, 17 (§ 17); 17:5 (§ 71), see on *z* above. John 8:18 (§ 83); 6:27 (§ 63), "The Son of man, . . . for him the Father, *even* God, hath sealed."

*f* Deut. 4:12, 18. John 1:18 (§ 1). 1 John 4:12. 1 Tim. 1:17, "The king, . . . invisible, the only God."

form. And ye have not his word abiding in you: for whom he sent, him ye believe not. <sup>g</sup>Ye search [Marg., or "Search the scriptures"] the scriptures, because ye think that in them ye have eternal life; and <sup>h</sup>these are they which bear witness of me; and <sup>i</sup>ye will not come to me, that ye may have life. <sup>k</sup>I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. <sup>l</sup>How can ye believe, who receive glory one of another, and <sup>m</sup>the glory that *cometh* from the only God ye seek not? Think not that I will accuse you to the Father: <sup>n</sup>there is one that accuseth you, *even* Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for <sup>o</sup>he wrote of me. But if ye believed not his writings, how shall ye believe my words?

#### §40. THE DISCIPLES PLUCK EARS OF GRAIN ON THE SABBATH.

*On the way to Galilee. (No. 28.) (Going North.)*

Matt. 12:1-8. Mark 2:23-28. Luke 6:1-5.

<sup>1</sup>Now [<sup>2</sup>And] <sup>2</sup><sup>3</sup>it came to pass, <sup>1</sup>at that season <sup>5</sup>that <sup>1</sup>Jesus <sup>a</sup>went [<sup>2</sup> <sup>3</sup>that he was going] <sup>1</sup><sup>2</sup><sup>3</sup>on <sup>1</sup><sup>2</sup>the [<sup>3</sup>a] <sup>1</sup><sup>2</sup><sup>3</sup>sabbath <sup>1</sup><sup>2</sup>day <sup>1</sup><sup>2</sup><sup>3</sup>through the cornfields; and his disciples <sup>1</sup>were an hun-

*g* Isa. 8:20; 34:16. Acts 17:10, 11.

*h* Deut. 18:15, 18. Luke 24:27 (§ 167) [after his resurrection], "beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself." John 1:45 (§ 21).

*i* John 1:11 (§ 1); 3:19 (§ 24).

*k* 1 Thess. 2:6.

*l* John 12:42, 43 (§ 92).

*m* Rom. 2:29.

*n* Rom. 2:12, 16.

*o* Gen. 3:14, 15; 12:1, 3, "The LORD had said unto Abram, . . . In thee shall all families of the earth be blessed." 22:18; 18:18, and 49:1, 10, "Jacob . . . said, . . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Deut. 18:15, "thy God will raise up unto thee a Prophet . . . of thy brethren, like unto me." 18. Acts 26:1, 22.

*a* Deut. 23:25, "When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand."



gred, and <sup>1</sup><sup>2</sup>began, <sup>2</sup>as they went, <sup>1</sup><sup>2</sup>to pluck [<sup>3</sup>plucked]  
<sup>2</sup><sup>3</sup>the <sup>1</sup><sup>2</sup>ears of corn, <sup>1</sup><sup>3</sup>and <sup>3</sup>did [<sup>1</sup>to] <sup>1</sup><sup>3</sup>eat, <sup>3</sup>rubbing them  
 in their hands. <sup>1</sup><sup>3</sup>But <sup>3</sup>certain of [<sup>2</sup>And] <sup>1</sup><sup>2</sup><sup>3</sup>the Pharisees,  
<sup>1</sup>when they saw it, <sup>1</sup><sup>2</sup><sup>3</sup>said <sup>1</sup><sup>2</sup>unto him, Behold, <sup>2</sup><sup>3</sup>why do  
 [<sup>2</sup>they-<sup>3</sup>ye] <sup>1</sup>thy disciples <sup>3</sup>that which it is [<sup>1</sup>do that which  
 it is] <sup>1</sup><sup>3</sup>not <sup>4</sup>lawful to do <sup>2</sup><sup>3</sup>on [<sup>1</sup>upon] <sup>1</sup><sup>2</sup><sup>3</sup>the sabbath <sup>2</sup><sup>3</sup>day  
 [<sup>2</sup>that which is not lawful]? <sup>3</sup>And Jesus [<sup>1</sup>But he-<sup>2</sup>And he] answer-  
 ing [<sup>3</sup>them said] <sup>1</sup><sup>2</sup>said unto them, <sup>1</sup><sup>3</sup>Have ye not read [<sup>2</sup>Did  
 ye never read] <sup>3</sup>even this, <sup>1</sup><sup>2</sup><sup>3</sup>what <sup>4</sup>David did, when he <sup>2</sup>had  
 need, and <sup>1</sup><sup>2</sup><sup>3</sup>was an hungred, <sup>3</sup>he, <sup>1</sup><sup>2</sup><sup>3</sup>and they that were  
 with him? How he entered into the house of God, <sup>2</sup>when  
 Abiathar was high priest, <sup>1</sup><sup>2</sup><sup>3</sup>and did <sup>3</sup>take and <sup>1</sup><sup>2</sup><sup>3</sup>eat <sup>4</sup>the  
 shew-bread, <sup>3</sup>and gave also to them that were with him;  
<sup>1</sup><sup>2</sup><sup>3</sup>which it <sup>1</sup>was [<sup>2</sup>is] <sup>1</sup><sup>2</sup><sup>3</sup>not <sup>4</sup>lawful <sup>1</sup>for him <sup>1</sup><sup>2</sup><sup>3</sup>to eat  
<sup>1</sup>neither for them that were with him, but only for the  
 priests [<sup>2</sup>save for the priests <sup>3</sup>alone, <sup>2</sup>and gave also to them that were  
 with him]? <sup>1</sup>Or have ye not read in <sup>4</sup>the law, how that on  
 the sabbath day the priests in the temple profane the  
 sabbath, and are guiltless? But I say unto you, that <sup>3</sup>one  
 greater than the temple is here. But if ye had known  
 what this meaneth, <sup>4</sup>I desire mercy, and not sac-  
 rifice, ye would not have condemned the guiltless.  
<sup>2</sup><sup>3</sup>And he said unto them, <sup>2</sup>The sabbath was made for  
 man, and not man for the sabbath; so that [<sup>1</sup>For] <sup>1</sup><sup>2</sup><sup>3</sup>the  
 Son of man is lord <sup>2</sup>even <sup>1</sup><sup>2</sup><sup>3</sup>of the sabbath.

*b* Exod. 20:10 [no work on the sabbath].

*c* 1 Sam. 21:1, 6, "Ahimelech . . . the priest, gave him hallowed bread."

*d* Lev. 24:5. Exod. 25:30, "And thou shalt set upon the table shew-bread before me always."

*e* Exod. 29:32, 33. Lev. 24:9.

*f* Num. 28:9. John 7:22 (§ 81).

*g* 2 Chro. 6:18 [From Solomon's prayer, in consecrating the temple]. Mal. 3:1, "The Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in."

*h* Hos. 6:6. Mic. 8:6-8. See note *e* on Matt. 9:13 (§ 37) [when charged with eating with publicans and sinners].

# §41. JESUS HEALS THE WITHERED HAND ON THE SABBATH.

*Judæa or Galilee. (No. 28.) (Going North.)*

Matt. 12:9-14. Mark 3:1-6. Luke 6:6-11.

<sup>1</sup>AND he departed thence: <sup>1 2 3</sup>and <sup>3</sup>it came to pass on another sabbath, that <sup>2 3</sup>he entered [<sup>1</sup>went] <sup>2</sup>again <sup>1 2 3</sup>into <sup>1</sup>their [<sup>2 3</sup>the] <sup>1 2 3</sup>synagogue <sup>3</sup>and taught: <sup>1 2 3</sup>and <sup>1</sup>behold, <sup>2 3</sup>there was <sup>1 2 3</sup>a man <sup>2 3</sup>there, <sup>3</sup>and [<sup>2</sup>who had] <sup>2 3</sup>his <sup>3</sup>right <sup>2 3</sup>hand <sup>3</sup>was <sup>2 3</sup>withered [<sup>1</sup>having a withered hand]. <sup>2 3</sup>And [<sup>2</sup>they] <sup>3</sup>the scribes and the Pharisees <sup>2 3</sup>watched him, whether he would heal <sup>2</sup>him <sup>2 3</sup>on the sabbath <sup>2</sup>day: <sup>2 3</sup>that they might <sup>3</sup>find how <sup>b</sup>to <sup>2 3</sup>accuse him. <sup>1</sup>And they asked him, saying, Is it lawful to heal on the sabbath day? [<sup>1</sup>that they might accuse him.] <sup>3</sup>But he knew their thoughts, <sup>3</sup>and he <sup>3</sup>said to [<sup>2</sup>saith unto] <sup>2 3</sup>the man that had his hand withered, <sup>3</sup>Rise up, and <sup>2 3</sup>stand forth <sup>3</sup>in the midst. And he arose and stood forth. And Jesus said [<sup>3</sup>And he saith] <sup>2 3</sup>unto them, <sup>3</sup>I ask you, <sup>2 3</sup>Is it lawful on the sabbath <sup>2</sup>day <sup>2 3</sup>to do good, or to do harm? to save a life, or to <sup>3</sup>destroy it [<sup>2</sup>kill]? <sup>2</sup>But they held their peace. <sup>1</sup>And he said unto them, What man shall there be of you, that shall have one sheep, and <sup>c</sup>if this fall into a pit on the sabbath day, will he not lay hold on it and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. <sup>2 3</sup>And <sup>2</sup>when <sup>2 3</sup>he <sup>2</sup>had <sup>2 3</sup>looked round about on them <sup>3</sup>all <sup>2</sup>with anger, being grieved at the hardening of their heart, he saith unto [<sup>1</sup>Then saith he to] [<sup>3</sup>and said unto him] <sup>1 2</sup>the man, <sup>1 2 3</sup>Stretch forth thy hand. And he <sup>1 2</sup>stretched it forth [<sup>3</sup>did so]; <sup>1 2 3</sup>and <sup>2 3</sup>his hand [<sup>1</sup>it] <sup>1 2 3</sup>was restored <sup>1</sup>whole, as the other. <sup>2</sup>And [<sup>1 3</sup>But <sup>3</sup>they] <sup>1 2</sup>the Pharisees <sup>3</sup>were filled

*a* Luke 13:14 (§ 93); 14:2, 3 (§ 96). John 9:13, 16 (§ 84).

*b* See John 8:6 (§ 82); and Luke 11:54 (§ 89).

*c* Exod. 23:4, 5. Deut. 22:4.



with madness; and communed one with another what they might do to Jesus, <sup>5</sup>and <sup>1 2 d</sup>went out, and <sup>2</sup>straightway with 'the Herodians <sup>1 2</sup>took counsel against him, how they might destroy him.

§42. THE FAME OF JESUS IS SPREAD ABROAD. HE PERFORMS MANY CURES. SEA OF GALILEE. (No. 29.)

Matt. 12:15-21; 4:24, 25. Mark 3:7-12. Luke 6:17b-19.

<sup>1 2</sup>AND Jesus <sup>1</sup>perceiving *it* (<sup>5</sup>the counseling of the Pharisees to destroy him) <sup>1</sup>withdrew from thence <sup>2</sup>with [<sup>3</sup>and] <sup>3</sup>a great multitude of <sup>2 3</sup>his disciples [<sup>2</sup>withdrew] <sup>2</sup>to the sea: and a great multitude from Galilee [<sup>1</sup>and many] <sup>1 2</sup>followed <sup>1</sup>him; <sup>2 3</sup>and <sup>3</sup>a great number of the people <sup>2 3</sup>from <sup>3</sup>all <sup>2 3</sup>Judæa, and <sup>2</sup>from <sup>2 3</sup>Jerusalem [<sup>1</sup>And there followed him great multitudes from Galilee], <sup>1</sup>and Decapolis [<sup>1</sup>and Jerusalem and Judæa and from beyond Jordan] <sup>2</sup>and from Idumæa, and beyond Jordan, <sup>2 3</sup>and <sup>2</sup>about <sup>3</sup>the sea coast of <sup>2 3</sup>Tyre and Sidon, [<sup>2</sup>a great multitude], <sup>2</sup>hearing what great things he did, came unto him [<sup>3</sup>who came to hear him, and] <sup>3</sup>to be healed of their diseases. <sup>1</sup>And he healed them all.

<sup>1</sup>And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied: and he healed them. <sup>2</sup>And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for he had healed many: insomuch that as many as had plagues pressed upon him that they might "touch him. [<sup>3</sup>And all the multitude sought to touch him]: <sup>3</sup>for <sup>b</sup>power came forth from him, and he healed *them* all: <sup>3</sup>and they that were troubled with unclean

*d* Matt. 27:1 (§ 144a). John 5:18 (§ 39). John 10:39 (§ 94); 11:50, 53 (§ 89).

*e* Matt. 22:15 (§120a).

*a* Matt. 14:33, 36 (§ 62b), "They besought him that they might only touch the border of his garment: and as many as touched were made whole."

*b* Luke 8:46 (§ 56) [The healing of the woman who had an issue of blood, who touched Jesus' garments].

spirits were healed. <sup>2</sup>And the 'unclean spirits, whensö-  
 ever they beheld him, fell down before him, and cried,  
 saying, Thou art the Son of God. <sup>12</sup>And <sup>2</sup>he <sup>12</sup>charged  
 them <sup>2</sup>much <sup>12</sup>that <sup>4</sup>they should not make him known:  
<sup>1</sup>that it might be fulfilled which was spoken through Isaiah  
 the prophet, saying,

'Behold, my servant whom I have chosen;  
 My beloved in whom my soul is well pleased;  
 I will put my Spirit upon him,  
 And he shall declare judgment to the Gentiles.  
 He shall not strive, nor cry aloud;  
 Neither shall any one hear his voice in the streets.  
 A bruised reed shall he not break,  
 And smoking flax shall he not quench,  
 Till he send forth judgment unto victory.  
 And in his name shall the Gentiles hope.

### §43. JESUS WITHDRAWS TO THE MOUNTAIN AND CHOOSES THE TWELVE.

*Near Capernaum. (No. 30.)*

Matt. 10:2-4. Mark 3:13-19a. Luke 6:12-17a.

<sup>3</sup>AND it came to pass in these days, that he went out  
 [<sup>2</sup>And he goeth] <sup>2</sup>up <sup>23</sup>into the mountain <sup>3</sup>to <sup>4</sup>pray: and he  
 continued all night in prayer to God.

<sup>3</sup>And when it was day, he called [<sup>2</sup>and calleth] <sup>2</sup>unto him

*c* Mark 1:23 (§ 33) "A man with an unclean spirit . . . cried out, . . .  
 Art thou come to destroy us? I know thee who thou art, the Holy One of  
 God. And Jesus rebuked him, saying, Hold thy peace and come out of  
 him." Luke 4:41 (§ 34).

*d* Matt 9:30 (§ 57) [on healing two blind men] "Jesus charged them . . .  
 See that no man know it."

*e* Isa. 42:1-3.

*a* Matt. 14:23 (§ 62a) [When the people wanted to make him a king by  
 force], "And after he had sent the multitudes away, he went up into the  
 mountain apart to pray." Mark 1:35 (§ 35) [On commencing his first tour  
 through Galilee], "And in the morning, a great while before day, he rose  
 up and went out, and departed into a desert place and there prayed." Luke  
 9:28 (§ 71) [Transfigured while praying].



whom he himself would <sup>6</sup>of <sup>3</sup>his disciples: <sup>2</sup>and they went unto him, <sup>2 3</sup>and he <sup>3</sup>chose from them [<sup>2</sup>appointed] <sup>2 3</sup>twelve <sup>3</sup>whom also he named apostles, <sup>2</sup>that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons.

<sup>1</sup>Now the names of the twelve apostles are these: The first, <sup>1 3</sup>Simon, <sup>3</sup>whom he also named [<sup>1</sup>who is called] [<sup>2</sup>and Simon he surnamed] <sup>1 2 3</sup>Peter, and Andrew <sup>1 3</sup>his brother, <sup>2 3</sup>and <sup>1 2 3</sup>James <sup>1 2</sup>the son of Zebedee, <sup>1 2 3</sup>and John [<sup>1</sup>his brother], <sup>2</sup>the brother of James, and them he surnamed Boanerges (which is, Sons of thunder) <sup>2 3</sup>and <sup>1 2 3</sup>Philip, and Bartholomew, and Matthew, <sup>1</sup>the publican, <sup>2 3</sup>and <sup>1 2 3</sup>Thomas, <sup>2 3</sup>and <sup>1 2 3</sup>James *the son* of Alphæus, [<sup>2</sup>and Thadæus], <sup>1 2 3</sup>and <sup>1</sup>Simon <sup>1 2</sup>the Cananæan, <sup>3</sup>who was called the Zealot, and Judas <sup>d</sup>*the son* of James, <sup>6</sup>called also <sup>1</sup>Thadæus, <sup>1 2 3</sup>and <sup>1</sup>Judas Iscariot, who [<sup>3</sup>became a traitor] <sup>1 2</sup>also betrayed him [Marg., or, “delivered him up;” and so always]. <sup>3</sup>And he came down with them, and stood on a level place.

#### §44. THE SERMON ON THE MOUNT. NEAR CAPERNAUM. (No. 30.)

Matt. 5:1 to 8:1. Luke 6:20-49.

<sup>a a 1</sup>AND seeing the multitudes, he went up into “the mountain: and when he had sat down, his disciples came unto him: <sup>3</sup>and he lifted up his eyes on his disciples <sup>1</sup>and [<sup>1</sup>he] opened his mouth and taught them, saying [<sup>3</sup>and said],

<sup>b</sup> John 1:42 (§ 20), “Jesus [when he first saw Peter] said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter)” [that is, *Rock* or *Stone*].

<sup>c</sup> Acts 1:13, “Simon the Zealot.” <sup>d</sup> “Or brother.” See Jude 1.

<sup>e</sup> John 13:21, etc. (§ 133) [The traitor pointed out]. Matt. 26:14 (§ 129c) [Judas engages to betray Jesus]. Matt. 27:3 (§ 145) [Judas hangs himself].

<sup>aa</sup> [Some authorities consider that Matthew and Luke recorded different though similar discourses, one having been an abridged repetition of the other. Such commentators designate one discourse as the Sermon on the Mount and the other as the Sermon on the Plain].

<sup>a</sup> Mark 3:13 etc. (§ 43), “the mountain” [where he chose the twelve].

## WHO ARE HAPPY.

<sup>1</sup> <sup>3</sup>Blessed <sup>6</sup>are <sup>1</sup>the [<sup>3</sup>ye] <sup>1</sup> <sup>3</sup>poor <sup>1</sup>in spirit: <sup>1</sup> <sup>2</sup>for <sup>1</sup>theirs [<sup>3</sup>yours] <sup>1</sup> <sup>3</sup>is the kingdom of <sup>1</sup>heaven [<sup>3</sup>God].

<sup>1</sup>Blessed are they <sup>6</sup>that mourn: for they shall be comforted.

<sup>3</sup>Blessed *are* <sup>5</sup>they [<sup>3</sup>ye] <sup>3</sup>that weep now: for <sup>6</sup>they [<sup>3</sup>ye] <sup>3</sup>shall laugh.

<sup>1</sup>Blessed <sup>6</sup>are the meek: for they <sup>6</sup>shall inherit the earth.

<sup>1</sup> <sup>3</sup>Blessed are [<sup>3</sup>ye that hunger now: for ye] <sup>1</sup>they that <sup>6</sup>hunger and thirst after righteousness: for they <sup>1</sup> <sup>2</sup>shall be filled.

<sup>1</sup>Blessed are the merciful: for they shall obtain <sup>6</sup>mercy.

<sup>1</sup>Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been <sup>6</sup>persecuted for righteousness' sake: for theirs is the kingdom of heaven.

*b* Psa. 51:17, "The sacrifices of God *are* a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Prov. 16:19, and 29:23. Isa. 57:15, "I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit." 66:2 [Poor in this world's goods]. Matt. 11:5 (§ 47). James 2:5.

*c* Isa. 61:1, 2, 3. John 16:20 (§ 136c). 2 Cor. 1:7, "As ye are partakers of the sufferings [of Christ] so also are ye of the comfort." Rev. 21:1, 4.

*d* Psa. 37:2, 11, "The meek shall inherit the earth: and shall delight themselves in the abundance of peace." *e* See Rom. 4:13.

*f* Isa. 55:1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price." 65:13. John 7:37 (§ 81), "On the last day . . . of the feast Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." John 4:14 (§ 27). John 6:36 (§ 63). Rev. 22:17, "He that is athirst, let him come; he that will, let him take the water of life freely."

*g* Psa. 41:1. Mark 11:25 (§ 115). 2 Tim. 1:16. Heb. 6:10. James 2:13, "Mercy glorieth against judgment."

*h* Psa. 15:1, 2, and 24:4. Heb. 12:14, "Follow after . . . the sanctification without which no man shall see the Lord." 1 Cor. 13:12, "Now we see in a mirror, darkly; but then [when that which is perfect is come] face to face." 1 John 3:2, 3.

*i* 2 Cor. 4:17, "Our light affliction. which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." 2 Tim. 2:12. 1 Pet. 3:14.



<sup>1</sup> <sup>3</sup>Blessed are ye, when men <sup>k</sup>shall <sup>1</sup>reproach you, and persecute you, <sup>6</sup>and <sup>3</sup>hate you, and when they shall <sup>1</sup>separate you *from their company*, [<sup>2</sup>and reproach you], and cast out your name as evil, <sup>1</sup>and say all manner of <sup>m</sup>evil against you falsely <sup>1</sup> <sup>3</sup>for <sup>3</sup>the Son of man's [<sup>1</sup>my] <sup>1</sup> <sup>3</sup>sake. Rejoice <sup>3</sup>in that <sup>m</sup>day, <sup>1</sup>and be exceeding glad: <sup>3</sup>and leap *for joy*: <sup>1</sup> <sup>3</sup>for <sup>3</sup>behold, your reward is great [<sup>1</sup>great is your reward] <sup>1</sup> <sup>3</sup>in heaven: for <sup>1</sup>so <sup>3</sup>in the same <sup>m</sup>manner did their fathers [<sup>1</sup>persecuted they] <sup>6</sup>persecute [<sup>3</sup>unto] <sup>1</sup> <sup>3</sup>the prophets <sup>1</sup>that were before you.

<sup>3</sup>But <sup>o</sup>woe unto you that are <sup>r</sup>rich! for <sup>3</sup>ye have received your consolation. Woe unto you, ye that are <sup>1</sup>full now! for ye shall hunger. Woe *unto you*, ye that <sup>1</sup>laugh now! for ye shall mourn and weep. Woe *unto you*, when <sup>1</sup>all men shall speak well of you! for in the same manner did their fathers to the false prophets.

*k* 1 Pet. 2:19; 3:14, and 4:14, "If ye are reproached for the name of Christ, blessed *are ye*: because the *Spirit* of glory and the Spirit of God resteth upon you."

*l* John 16:2 (§ 136c).

*m* 1 Pet. 4:14. See *k* above.

*mm* Acts 5:40, 41, "When they had called the apostles . . . and beat them . . . they . . . departed from the . . . council, rejoicing that they were counted worthy to suffer dishonour for the Name." Rom. 5:3, "We . . . rejoice in our tribulations." James 1:2. 1 Pet. 4:12, 13. Col. 1:23.

*n* 2 Chro. 36:14, 16. Neh. 9:24, 26, "The children [of Israel] were disobedient . . . and slew thy prophets which testified against them to turn them to thee." Matt. 23:34, 37 (§ 132b). Acts 7:52 [Stephen said], "Which of the prophets did not your fathers persecute?" 1 Thess. 2:14, 15.

*o* Amos 6:1. James 5:1, "Go to now, ye rich, weep and howl for your miseries that are coming upon you."

*p* Luke 12:21 (§ 91), " . . . He that layeth up treasure for himself, and is not rich toward God."

*q* Matt. 6:2, 5, 16, below, on alms giving and prayer. Luke 16:25 (§ 99c), "Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish."

*r* Isa. 65:13.

*s* Prov. 14:13, "Even in laughter the heart is sorrowful: and the end of that mirth is heaviness."

*t* John 15:19 (§ 136b). 1 John 4:1, 5. See 2 Tim. 4:3.

## CHRIST'S DISCIPLES ARE THE SALT OF THE WORLD.

Matt. 5:13-16.

<sup>1</sup>Ye are the "salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. <sup>v</sup>Ye are the light of the world. A city set on a hill cannot be hid. Neither do *men* <sup>w</sup>light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see <sup>r</sup>your good works, and <sup>r</sup>glorify your Father who is in heaven.

## CHRIST CAME NOT TO DESTROY, BUT TO FULFILL THE LAW.

Matt. 5:17-20.

<sup>1</sup> "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, <sup>v</sup>Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. <sup>c</sup>Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you,

*u* Mark 9:50 (§ 75a). Luke 14:34, 35 (§ 97).

*v* Prov. 4:18, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Phil. 2:15.

*w* Mark 4:21 and Luke 8:16, 17 (§ 52) [Parable of the Sower]; 11:33 (§ 50b).

*x* 1 Pet. 2:12.

*z* See on *x* above. John 15:8 (§ 136b), "Herein is my Father glorified; that ye bear much fruit: and so shall ye be my disciples." 1 Cor. 14:24, 25.

*a* Rom. 3:31, "Do we . . . make the law of none effect through faith? God forbid: nay, we establish the law." 10:4. Gal. 3:24, "The law is become our tutor *to bring us* unto Christ."

*b* Luke 16:17 (§ 99b), "It is easier for heaven and earth to pass away, than for one tittle of the law to fall."

*c* James 2:10, "For whosoever shall keep the whole law, and yet stumble in one *point*, he is become guilty of all."



that except your righteousness shall exceed *“the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.*

# CHRISTIAN AND PHARISAICAL EXPOUNDING OF THE LAW CONTRASTED.

Matt. 5:21-48. Luke 6:27-30; 32-38.

<sup>1</sup>Ye have heard that it was said to them of old time, <sup>2</sup>Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one <sup>3</sup>who is angry with his brother [Marg., some add “without cause”] shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell [Marg., Gr. “Gehenna”] of fire. <sup>4</sup>If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, <sup>5</sup>leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. <sup>6</sup>Agree with thine adversary quickly, <sup>7</sup>while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

<sup>1</sup>Ye have heard that it was said, <sup>2</sup>Thou shalt not commit adultery: but I say unto you, that every one

*d* Rom. 9:31, “Israel, following after a law of righteousness, did not arrive at *that* law. Wherefore? Because *they sought it not by faith, but as it were by works.*” 10:3.

*e* Exod. 20:13. Deut. 5:17.

*f* 1 John 3:15, “Whosoever hateth his brother is a murderer.”

*g* Matt. 8:4 (§ 35) and 23:19 (§ 122b), “The altar . . . sanctifieth the gift.”

*h* See Job 42:7, etc. 1 Tim. 2:8 and 1 Pet. 3:7.

*i* Prov. 25:8. Luke 12:58, 59 (§ 92). *k* Psa. 32:5, 6. Isa. 55:6.

*l* Exod. 24:14. Deut. 5:18

that "looketh on a woman to lust after her hath committed adultery with her already in his heart. "And if thy right eye causeth thee to stumble, "pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell [Marg., Gr. "Gehenna"]. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. It was said also, "Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, "that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

<sup>1</sup>Again, ye have heard that it was "said to them of old time, "Thou shalt not forswear thyself, but shalt "perform unto the Lord thine oaths: but I say unto you, "Swear not at all; neither by the heaven, for it is the "throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is "the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. "But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one*.

<sup>m</sup> Job 31:1. Prov. 6:25, "Lust not after . . . beauty in thine heart: neither let her [an evil woman] take thee with her eyelids." See Gen. 34:1,2. 2 Sam. 11:2.

<sup>n</sup> Matt. 18:8, 9. Mark 9:43, 45, 47 (§ 75a).

<sup>o</sup> See Matt. 19:12 (§ 104). Rom. 8:13. 1 Cor. 9:27, "I buffet [Greek, *bruise*] my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." Col. 3:5.

<sup>p</sup> Deut. 24:1. Jer. 3:1. See Matt. 19:3-9 and Mark 10:2-9 (§ 104) [where Jesus answereth the Pharisees concerning divorcement].

<sup>q</sup> Luke 16:18 (§ 99b) with Matt. 19:9 (§ 104). Rom. 7:3. 1 Cor. 7:10, 11.

<sup>r</sup> Matt. 23:16-22 (§ 122b).

<sup>s</sup> Exod. 20:7. Deut. 5:11. Lev. 19:12. Num. 30:2.

<sup>t</sup> Deut. 23:23.

<sup>u</sup> See under *r* above. James 5:12.

<sup>v</sup> Isa. 66:1, "The heaven is my throne, and the earth is my footstool."

<sup>w</sup> Psa. 48:2, "Mount Zion . . . the city of the great King." 87:3.

<sup>x</sup> Col. 4:6. James 5:12, "Let your yea be yea, and your nay, nay: that ye fall not under judgment."



<sup>1</sup>Ye have heard that it was said, <sup>2</sup>'An eye for an eye, and a tooth for a tooth: but I say unto you, <sup>3</sup>'Resist not him that is evil. <sup>4</sup>'But whosoever [<sup>5</sup>To him that] <sup>6</sup>'<sup>3</sup>smit-eth thee on <sup>7</sup>'thy right [<sup>8</sup>the one cheek, offer also the other: and from him that taketh away thy cloak withhold not thy coat also] <sup>9</sup>'cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain. <sup>10</sup>'<sup>3</sup>Give to <sup>11</sup>'everyone [<sup>12</sup>him] <sup>13</sup>'<sup>3</sup>that asketh thee, <sup>14</sup>'and from him that would <sup>15</sup>'borrow of thee turn not thou away; <sup>16</sup>'and of him that taketh away thy goods ask them not again.

<sup>1</sup>Ye have heard that it was said, <sup>2</sup>'Thou shalt love thy neighbour <sup>3</sup>'and hate thine enemy: <sup>4</sup>'<sup>3</sup>but I say unto you <sup>5</sup>'who hear, <sup>6</sup>'<sup>3</sup>'Love your enemies, <sup>7</sup>'do good to them that hate you, bless them that curse you, <sup>8</sup>'and <sup>9</sup>'<sup>3</sup>'pray <sup>10</sup>'for them that despitefully use you, <sup>11</sup>'and <sup>12</sup>'for them that persecute you: that ye may be sons of your Father who is in heaven: for he maketh <sup>13</sup>'his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For [<sup>14</sup>And] <sup>15</sup>'<sup>3</sup>if ye love them that love you, what <sup>16</sup>'thank <sup>17</sup>'or <sup>18</sup>'reward <sup>19</sup>'<sup>3</sup>have ye? <sup>20</sup>'do not even the publicans the same? <sup>21</sup>'for even [the] sinners love those that love them. And

*z* Exod. 21:22, 24. Lev. 24:19, 20, "If a man cause a blemish in his neighbour: as he hath done, so shall it be done to him: . . . eye for eye, tooth for tooth." Deut. 19:16, 21.

*a* Prov. 20:22, "Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee." 24:29, "Say not, I will do so to him as he hath done to me: I will render to the man according to his work." Rom. 12:17, 19. 1 Cor. 6:7. 1 Thess. 5:15, "See that none render unto any one evil for evil." 1 Pet. 3:9. *b* Isa. 50:6. Sam. 3:27, 30.

*c* Deut. 15:7-10, "If there be among you a poor man of one of thy brethren . . . thou . . . shalt surely lend him sufficient for his need."

*d* Lev. 19:18.

*e* Deut. 23:3, 6. Psal. 41:10.

*f* Rom. 12:14, 20. Compare on *a* above.

*g* Luke 23:33, 34 (§ 152), "they crucified him, . . . And Jesus said, Father, forgive them: for they know not what they do." Acts 7:59, ". . . they stoned Stephen . . . and he . . . cried . . . Lord, lay not this sin to their charge." 1 Cor. 4:12, 13. 1 Pet. 2:21, 23 and 3:9.

*h* Job 25:3, "Upon whom doth not his light arise?"

if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners to receive again as much. <sup>1</sup>And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? <sup>2</sup>But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful even as your Father is merciful. <sup>3</sup>Ye therefore shall be <sup>4</sup>perfect, as your <sup>5</sup>heavenly Father is perfect.

## OF ALMS GIVING.

Matt. 6:1-4.

<sup>1</sup>Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret <sup>m</sup>shall recompense thee.

## OF PRAYER.

Matt. 6:5-15.

<sup>1</sup>And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in

<sup>κ</sup> Gen. 17:1, "The LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect." Col. 1:28; 4:12. James 1:4, "Let patience [margin, or "*steadfastness*"] have *its* perfect work, that ye may be perfect and entire, lacking in nothing." 1 Pet. 1:15, 16, with Lev. 11:44 and 19:2.

<sup>l</sup> Eph. 5:1, "Be ye . . . imitators of God, as beloved children."

<sup>m</sup> Luke 14:13, 14 (§ 96), "When thou makest a feast, bid the poor, etc . . . thou shalt be recompensed in the resurrection of the just."



the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter "into thine inner chamber, and, having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. And in praying 'use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their 'much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:

'Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. 'Thy will be done, 'as in heaven, so on earth. Give us this day our 'daily bread. "And forgive us our debts, as we also have forgiven our debtors. And 'bring us not into temptation, but "deliver us from the evil *one*. [<sup>1</sup>Marg. Some add, "For thine is the kingdom, and the power, and the glory, forever. Amen."]

For 'if ye forgive men their trespasses, your heavenly Father will also forgive you. But if 'ye forgive not men their trespasses, neither will your Father forgive your trespasses.

*n* 2 Kings 4:33.

*o* Eccles. 5:2, "Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few."

*p* 1 Kings 18:25-29 [The prophets of Baal].

*q* Luke 11:2-4 (§ 88) [The Lord's prayer given again by the Saviour about a year after this].

*r* Matt. 26:39, 42 (§ 139) [prayer in Gethsemane]. Acts 21:11, 14 [Paul, willing to die at Jerusalem, said], "The will of the Lord be done."

*s* Psa. 103:20, 21.

*t* See Job 23:12. Prov. 30:8.

*u* Matt. 18:21-35 (§ 75b) [Jesus replies to the question], "How oft shall my brother sin against me and I forgive him?"

*v* Luke 22:40 and 46 (§ 189) [at Gethsemane], "Pray that ye enter not into temptation" [repeated after the agony]. 1 Cor. 10:13, "There hath no temptation taken you but such as man can bear." 2 Pet. 2:9. Rev. 3:7, 10.

*w* John 17:1, 15 (§ 137).

*x* Mark 11:25, 26 (§ 115). Eph. 4:32. Col. 3:13.

*y* Matt. 18:35 (§ 75b). James 2:13.

## OF FASTING.

Matt. 6:16-18.

<sup>1</sup>Moreover, <sup>2</sup>when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, <sup>3</sup>anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

## OF CONSECRATION TO GOD.

Matt. 6:19-24.

<sup>1</sup><sup>6</sup>Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break [Marg., Gr., "dig"] through and steal; <sup>2</sup>but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. <sup>3</sup>The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! <sup>4</sup>No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other: <sup>5</sup>Ye cannot serve God and mammon.

<sup>z</sup> Isa. 58:5 [a counterfeit fast, and a true fast].

<sup>a</sup> Ruth 3:3. Dan. 10:2, 3.

<sup>b</sup> Prov. 23:4, "Labor not to be rich, . . . for *riches* certainly make themselves wings: they fly away as an eagle toward heaven." 1 Tim. 6:17, 19. Heb. 13:5, "Be ye free from the love of money: content with such things as ye have." James 5:1.

<sup>c</sup> Matt. 19:21 (§ 106a) [The rich young man]. Luke 12:33, 34 (§92). 1 Tim. 6:17, 19. James 4:4. 1 John 2:15, 17.

<sup>d</sup> Luke 11:34, 36 (§ 50b).

<sup>e</sup> Luke 16:13 (§ 99b), *id.*

<sup>f</sup> Gal. 1:10 [Of preaching the Gospel]. 1 Tim. 6:17. James 4:4. 1 John 2:15, 17.



## OF DEPENDENCE UPON GOD.

Matt. 6:25-34.

<sup>1</sup> Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? <sup>4</sup> Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto [Marg., or, "his stature"] the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

*g* Luke 12:22-31 (§ 92) *id.* Psal. 55:22. Phil. 4:6. 1 Peter 5:7, "casting all your anxiety upon him, because he careth for you."

*h* Luke 12:22-31 (§ 92) *id.* Job 38:41. Psal. 147:9.

*i* Luke 12:22-31 (§ 92). See 1 Kings 3:11, 13. Psal. 37:25, "I have been young, and *now* am old: yet have I not seen the righteous forsaken, nor his seed begging bread." Mark 10:29, 30 (§ 106a). 1 Tim. 4:8.

## OF JUDGING.

Matt. 7:1-5. Luke 6:37-42.

'And <sup>1</sup><sup>3</sup><sup>k</sup>judge not, <sup>3</sup>and ye shall not be [<sup>1</sup>that ye be not] <sup>1</sup><sup>3</sup>judged. <sup>1</sup>For with what judgment ye judge, ye shall be judged; <sup>3</sup>and condemn not, and ye shall not be condemned: release, and ye shall be released: <sup>1</sup>give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For [<sup>1</sup>and] <sup>1</sup><sup>3</sup>with <sup>m</sup>what measure ye mete, it shall be measured <sup>1</sup>unto [<sup>3</sup>to] <sup>1</sup><sup>3</sup>you <sup>3</sup>again.

<sup>3</sup>And he spake also a parable unto them, <sup>n</sup>Can the blind guide the blind? shall they not both fall into a pit? <sup>o</sup>The disciple is not above his master; but every one when he is perfected shall be as his master. <sup>1</sup><sup>3</sup>And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how <sup>3</sup>canst [<sup>1</sup>wilt] <sup>1</sup><sup>3</sup>thou say to thy brother, <sup>3</sup>Brother, <sup>1</sup><sup>3</sup>let me cast out the mote <sup>3</sup>that is in [<sup>1</sup>out of] <sup>1</sup><sup>3</sup>thine eye, <sup>1</sup>when [<sup>1</sup>and] <sup>1</sup>lo, <sup>3</sup>thou thyself beholdest not <sup>1</sup><sup>3</sup>the beam <sup>3</sup>that <sup>1</sup><sup>3</sup>is in thine own eye? Thou hypocrite, <sup>p</sup>cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote <sup>3</sup>that is in [<sup>1</sup>out of] <sup>1</sup><sup>3</sup>thy brother's eye.

## OF HOLY THINGS.

Matt. 7:6.

<sup>1</sup><sup>q</sup>Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

<sup>k</sup> Rom. 2:1 and 14:2-4, 10, 13. 1 Cor. 4:3, 4, 5. James 4:11, 12.

<sup>l</sup> Prov. 19:17.

<sup>m</sup> Mark 4:24 (§ 52).

<sup>n</sup> Matt. 15:14 (§ 64).

<sup>o</sup> Matt. 10:24 (§ 59). John 13:16; 15:20 (§ 93).

<sup>p</sup> See Prov. 18:17.

<sup>q</sup> Prov. 9:7 and 23:9. See Acts 13:45, 46.



## ASK, SEEK, KNOCK.

Matt. 7:7-12. Luke 6:31.

<sup>1</sup> Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; <sup>2</sup>for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, <sup>3</sup>being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? All things therefore whatsoever [<sup>3</sup>And as] <sup>1</sup>ye would that men should do <sup>1</sup>unto [<sup>3</sup>to] <sup>1</sup>you, <sup>1</sup>even so <sup>1</sup>do ye also [<sup>3</sup>to them likewise] <sup>1</sup>unto them; for this is <sup>2</sup>the law and the prophets.

## OF THE NARROW WAY AND FALSE PROPHETS.

Matt. 7:13-20. Luke 6:43-45.

<sup>1</sup> Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

<sup>2</sup> Beware of false prophets, <sup>2</sup>that come to you in sheep's

*r* Luke 11:9, 10 (§ 88). Matt. 21:22 (§ 115). Luke 18:1 (§ 103). John 14:13 (§ 136a); 15:7 (§ 136b); 16:23, 24 (§ 136c). James 1:5, 6. 1 John 3:22 and 5:14, 15.

*s* Prov. 8:17. Jer. 29:10, 12, 13, "Ye shall seek me, and find *me*, when ye shall search for me with all your heart."

*t* Luke 11:11-13 (§ 88) *id.*, but for "good things" Luke has "the Holy Spirit."

*u* Matt 22:40 (§ 120c). Rom. 13:8. Gal. 5:13, 14, with Lev. 19:18. 1 Tim. 1:5.

*v* Luke 13:24 (§ 95b).

*w* Deut. 13:1, 3. Jer. 23:16. Matt. 24:4, 11, 24 (§ 126b). Rom. 16:17, 18. Eph. 5:6. Col. 2:8, "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." 2 Pet. 2:1. 1 John 4:1.

*x* Mic. 3:5, ". . . prophets that make my people err, that bite with their teeth, and cry, Peace." 2 Tim. 3:5.

clothing, but inwardly are <sup>u</sup>ravening wolves. <sup>z</sup>By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? [<sup>3</sup>For] <sup>3</sup>Of thorns men do not gather figs, nor of a bramble bush gather they grapes. <sup>1</sup>Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. <sup>3</sup>For there is no good tree that bringeth forth corrupt fruit: nor again a corrupt tree that bringeth forth good fruit. <sup>1</sup>A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. <sup>3</sup>For each tree is known by its own fruit. <sup>1</sup>“Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. <sup>3</sup>The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil, <sup>6</sup>for out of the abundance of the heart his mouth speaketh.

## OF HEARING AND DOING.

Matt. 7:21 to 8:1. Luke 6:46-49.

<sup>1</sup>And <sup>6</sup>why call ye me, Lord, Lord, and do not the things which I say? <sup>1</sup>Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we <sup>4</sup>not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I pro-

<sup>u</sup> Acts 20:29, 30.

<sup>z</sup> Matt. 12:33, 34 (§ 50a).

<sup>a</sup> Matt. 3:10, and Luke 3:9 (§ 16) *id.* [by John the Baptist]. John 15:1, 6 (§ 136b).

<sup>b</sup> Matt. 12:34 (§ 50a) *id.*

<sup>c</sup> Mal. 1:6. Matt. 25:11 (§ 127). Hos. 8:2. Rom. 2:13. James 1:22, “Be ye doers of the word, and not hearers only, deluding your own selves.”

<sup>d</sup> Num. 24:4, 17. 1 Cor. 13:2, “If I have *the gift* of prophecy, and know all mysteries, . . . but have not love, I am *nothing*.”



fess unto them, I never knew you, 'depart from me, ye that work iniquity.

<sup>1</sup> <sup>3</sup>Every one <sup>1</sup>therefore <sup>3</sup>that cometh unto me, and <sup>1</sup>who <sup>1</sup>heareth <sup>1</sup>these words of mine [<sup>3</sup>my words], <sup>1</sup>and doeth them, <sup>3</sup>I will shew you to whom he is like: he is like [<sup>1</sup>shall be likened unto a] a <sup>1</sup>wise <sup>1</sup>man <sup>3</sup>building a [<sup>1</sup>who built his] <sup>1</sup>house, <sup>3</sup>who digged and went deep, and laid a foundation <sup>1</sup>upon the rock: <sup>1</sup>and <sup>1</sup>the rain descended, and the floods came, and the winds blew, and [<sup>3</sup>when a flood arose] <sup>3</sup>the stream brake against [<sup>1</sup>beat upon] <sup>1</sup>that house, <sup>3</sup>and could not shake it, <sup>1</sup>and it fell not, <sup>3</sup>because it had been well builded: <sup>1</sup>for it was founded upon the rock. And every one that [<sup>3</sup>But he that] <sup>1</sup>heareth <sup>1</sup>these words of mine, <sup>1</sup>and doeth <sup>1</sup>them <sup>1</sup>not, <sup>1</sup>shall be likened unto a foolish [<sup>3</sup>is like a] <sup>1</sup>man, <sup>3</sup>that [<sup>1</sup>who] <sup>1</sup>built <sup>1</sup>his [<sup>3</sup>a] <sup>1</sup>house upon the [<sup>3</sup>earth] <sup>1</sup>sand <sup>3</sup>without a foundation; <sup>1</sup>and the rain descended, and the floods came, <sup>3</sup>and [<sup>3</sup>against which] <sup>3</sup>the stream brake, <sup>1</sup>and the winds blew, and smote upon that house, <sup>1</sup>and <sup>3</sup>straightway <sup>1</sup>it fell; [<sup>3</sup>in; and the ruin of that house was great.] <sup>1</sup>and great was the fall thereof.

<sup>1</sup>And it came to pass, when Jesus ended these words, the multitudes were <sup>1</sup>astonished at his teaching: for he taught them as *one* having authority, and not as their scribes.

<sup>1</sup>And when he was come down from the mountain, great multitudes followed him.

#### §45. THE HEALING OF THE CENTURION'S SERVANT.

*Capernaum. (No. 31.) (Going southwest.)*

Matt. 8:5-13. Luke 7:1-10.

<sup>3</sup>AFTER he had ended all his sayings in the ears of the people, he [<sup>1</sup>And when he was] <sup>1</sup>entered into Capernaum.

<sup>3</sup>And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he

*e* Psa. 6:8 *id.* 5:1-5. Matt. 25:31, 41 (§ 128) [scene of the final judgment].

*f* Mark 1:22 (§ 33). Matt. 13:54 (§ 58).

heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant [<sup>1</sup>there came unto him a centurion, beseeching him], <sup>1</sup>and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. <sup>3</sup>And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: for he loveth our nation, and himself built us our synagogue. <sup>1</sup>And he saith unto <sup>6</sup>them [<sup>1</sup>him], <sup>1</sup>I will come and heal him. <sup>1</sup><sup>3</sup>And <sup>3</sup>Jesus went with them. And when he was now not far from the house, <sup>1</sup><sup>3</sup>the centurion <sup>3</sup>sent friends to him, saying unto him [<sup>1</sup>answered and said], <sup>1</sup><sup>3</sup>Lord, <sup>3</sup>trouble not thyself; for <sup>1</sup><sup>3</sup>I am not worthy that thou shouldest come under my roof; <sup>3</sup>wherefore neither thought I myself worthy to come unto thee: <sup>1</sup><sup>3</sup>but <sup>1</sup>only <sup>1</sup><sup>3</sup>say <sup>4</sup>the word, and my servant shall be healed. For I also am a man <sup>3</sup>set <sup>1</sup><sup>3</sup>under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard <sup>3</sup>these things [<sup>1</sup>it], <sup>1</sup><sup>3</sup>he marvelled <sup>3</sup>at him, and turned <sup>1</sup><sup>3</sup>and said <sup>3</sup>unto the multitude [<sup>1</sup>to them] <sup>1</sup><sup>3</sup>that followed <sup>3</sup>him, <sup>1</sup>Verily, <sup>1</sup><sup>3</sup>I say unto you, I have not found so great faith, no, not in Israel. <sup>1</sup>And I say unto you, that <sup>6</sup>many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but <sup>6</sup>the sons of the kingdom shall be <sup>6</sup>cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

<sup>a</sup> Psa. 107:20, "He sent his word, and healed them."

<sup>b</sup> Gen. 12:1, 3, "unto Abram, . . . In thee shall all families of the earth be blessed." Isa. 2:2, ". . . the mountain of the LORD's house shall be established, . . . and all nations shall flow into it;" and 11:10. Mal. 1:11. Luke 13:28 (§ 95b). Acts 10:45; 11:18 and 14:27. Rom. 15:8. Eph. 3:3, 6.

<sup>c</sup> Matt. 21:43 (§ 118), "The kingdom of God shall be taken away from you, [Jews] and shall be given to a nation bringing forth the fruits thereof."

<sup>d</sup> Matt. 22:13 (§ 119).



<sup>3</sup>And they that were sent, returning to the house, found the servant whole.

§46. JESUS RAISES THE WIDOW'S SON, NEAR NAIN.  
(No. 32.)

Luke 7:11-17.

AND it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, *Arise*. And he that was dead sat up, and began to speak. And he gave him to his mother. And *fear* took hold on all: and they glorified God, saying, *A great prophet is arisen among us: and God hath visited his people.* And this report went forth concerning him in the whole of Judæa, and all the region round about.

§47. JOHN THE BAPTIST IN PRISON SENDS DISCIPLES TO JESUS.

*Near Nain. (No. 32.)*

Matt. 11:2-19. Luke 7:18-35.

<sup>1</sup>AND the disciples of John told him of all these things.

*a* Luke 8:54 (§ 56) [Of the raising of Jairus' daughter]. John 11:43 (§ 101) [Of the raising of Lazarus]. Acts 9:40 [Of the raising of Dorcas]. Rom. 4:17, "God . . . quickeneth the dead, and calleth the things that are not, as though they were."

*b* Luke 1:64-67 (§ 6).

*c* Luke 24:19 (§ 167) [Disciples on their way to Emmaus]. John 4:19 (§ 27) [At Jacob's well]; 6:14 (§ 61) [At the feeding of the five thousand], "The people . . . said, This is of a truth the prophet that cometh into the world." 9:17 (§ 84).

*d* Luke 1:68 (§ 6).

<sup>1</sup>Now when [<sup>3</sup>And] <sup>1</sup><sup>3</sup>John <sup>1</sup><sup>a</sup>heard in the prison the works of the Christ, he, <sup>3</sup>calling unto him two of his disciples, sent them to the Lord [<sup>1</sup>sent by his disciples], <sup>1</sup>and said unto him [<sup>3</sup>saying], <sup>1</sup><sup>3</sup>Art thou <sup>6</sup>he that cometh, or look we for another? <sup>3</sup>And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. <sup>1</sup><sup>3</sup>And <sup>1</sup>Jesus [<sup>3</sup>he] <sup>1</sup><sup>3</sup>answered and said unto them, Go your way, and tell John <sup>3</sup>what things ye have seen and heard [<sup>1</sup>the things which ye do hear and see]: <sup>1</sup><sup>3</sup>the <sup>6</sup>blind receive their sight, <sup>1</sup>and <sup>1</sup><sup>3</sup>the lame walk, the lepers are cleansed, and the deaf hear, <sup>1</sup>and <sup>1</sup><sup>3</sup>the dead are raised up, <sup>1</sup>and <sup>1</sup><sup>3</sup>the <sup>4</sup>poor have good tidings [Marg., or, "the gospel "] preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.

<sup>3</sup>And when the messengers of John were departed [<sup>1</sup>And as these went their way], <sup>1</sup>Jesus [<sup>3</sup>he] <sup>1</sup><sup>3</sup>began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? <sup>6</sup>A reed shaken with the wind? But what went ye out <sup>1</sup>for <sup>1</sup><sup>3</sup>to see? A man clothed in soft raiment? Behold, they that <sup>1</sup>wear soft *raiment* <sup>6</sup>and <sup>3</sup>are gorgeously apparelled, and live delicately, <sup>1</sup><sup>3</sup>are in king's <sup>3</sup>courts [<sup>1</sup>houses]. <sup>1</sup><sup>3</sup>But <sup>1</sup>wherefore went ye out?

<sup>a</sup> Luke 3:19, 20 (§ 26) [Account of John's arrest]. Matt. 14:3 (§ 60) [the account of John's death].

<sup>b</sup> Gen. 49:10, "The sceptre shall not depart from Judah . . . until Shiloh come." Num. 24:17. Dan. 9:24 [Of the seventy weeks]. John 6:14 (§ 61) [At the feeding of the five thousand], "This is of a truth the prophet that cometh into the world."

<sup>c</sup> Isa. 29:18, "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." 35:4-6; 42:7. John 2:23 (§ 23); 3:1, 2 (§ 24); 5:36 (§ 39); 10:25, 38 (§ 94); 14:11 (§ 136a).

<sup>d</sup> Psa. 22:26. Isa. 61:1, "The Spirit of the LORD God is upon me: because the LORD hath anointed me to preach good tidings unto the meek "[read by the Saviour and applied to himself]. Luke 4:18 (§ 30), ". . . good tidings to the poor." James 2:5.

<sup>e</sup> Eph. 4:14, ". . . be no more children, tossed to and fro and carried about with every wind of doctrine."



<sup>9</sup>What went ye out to see? A prophet [<sup>1</sup>to see a prophet]?  
<sup>13</sup>Yea, I say unto you, and much <sup>7</sup>more than a prophet.  
 This is he, of whom it is written,

<sup>9</sup>Behold, I send my messenger before thy face,  
 Who shall prepare thy way before thee.

<sup>1</sup>Verily <sup>13</sup>I say unto you, Among them that are born of women there <sup>1</sup>hath not arisen a [<sup>9</sup>is none] <sup>13</sup>greater than John <sup>1</sup>the Baptist; <sup>13</sup>yet he that is but little in the kingdom of <sup>1</sup>heaven [<sup>9</sup>God] <sup>13</sup>is greater than he. <sup>1</sup>And from <sup>1</sup>the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. <sup>1</sup>For all the prophets and the law prophesied until John. And if ye are willing to receive *it*, this is <sup>4</sup>Elijah, who is to come. He that hath <sup>1</sup>ears to hear, let him hear. <sup>9</sup>And all the people when they heard, and the publicans, justified God, being <sup>m</sup>baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the <sup>n</sup>counsel of God, being not baptized of him. <sup>1</sup>But <sup>13</sup>whereunto <sup>9</sup>then <sup>13</sup>shall I liken <sup>9</sup>the men of <sup>13</sup>this generation, <sup>9</sup>and to what are they like?

<sup>9</sup>They are [<sup>1</sup>It is] <sup>13</sup>like unto children <sup>9</sup>that sit in the market-place, and call one to another [<sup>1</sup>sitting in the market-places, that call unto their fellows]; <sup>1</sup>and <sup>9</sup>who <sup>13</sup>say, We piped unto you, and ye did not dance; we wailed, and ye did not <sup>1</sup>mourn <sup>9</sup>or <sup>9</sup>weep. <sup>13</sup>For John <sup>9</sup>the <sup>9</sup>Baptist is come

*f* Matt. 14:5 (§ 60); 21:23, 28 (§ 116), "the chief priests . . . said, . . . all hold John as a prophet." Luke 1:67, 76 (§ 6).

*g* Mal. 3:1, *id.* Mark 1:2 (§ 16) *id.*

*h* Luke 16:16 (§ 99b), "The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it."

*i* See on *h* above.

*k* Mal. 4:5, 6, "Behold, I will send Elijah the prophet before the coming of the great and dreadful day of the LORD." Matt. 17:2, 10, 12 (§ 71) [Transfiguration]. Luke 1:13, 17 (§ 3).

*l* Matt. 13:9 and Luke 8:8 (§ 52) [Parable of the sower] *id.* Rev. 2:7, 11, 17, 29 and 3:6, 13, 22.

*m* Matt. 3:5 (§ 16) [ministry of John].

*n* Acts 20:27.

*o* See § 16. Luke 1:13, 15 (§ 3), "he shall drink no wine nor strong drink."

eating no bread nor drinking wine; and ye [<sup>1</sup>came neither eating nor drinking, and they] <sup>1</sup><sup>3</sup>say, He hath a demon. The Son of man <sup>3</sup>is come [<sup>1</sup>came] <sup>1</sup><sup>3</sup>eating and drinking: and <sup>3</sup>ye [<sup>1</sup>they] <sup>1</sup><sup>3</sup>say, Behold, a gluttonous man, and a wine-bibber, a <sup>r</sup>friend of publicans and sinners! And wisdom is justified <sup>3</sup>of all her children <sup>1</sup>by her works.

§48. WHILE SITTING AT MEAT WITH SIMON THE PHARISEE, JESUS IS ANOINTED BY A PENITENT WOMAN.

*Galilee. (No. 33.)*

Luke 7:36-50.

AND one of the "Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee that had bidden him saw it, he spake within himself, saying, <sup>6</sup>This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

THE TWO DEBTORS.

A certain lender had two debtors: the one owed five hundred <sup>c</sup>shillings, and the other fifty. When they had

<sup>p</sup> Matt. 9:10 (§ 37) [The feast of Levi the publican].

<sup>a</sup> Matt. 26:6 (§ 112) [anointing at the house of Simon the Leper].

<sup>b</sup> Luke 15:1, 2 (§ 98), "The Pharisees . . . murmured, saying, This man receiveth sinners, and eateth with them."

<sup>c</sup> See note *b* on § 120a.



not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. <sup>d</sup>My head with oil thou didst not anoint: but she hath anointed my feet with ointment. <sup>e</sup>Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto her, <sup>f</sup>Thy sins are forgiven. And they that sat at meat with him began to say within themselves, <sup>g</sup>Who is this that even forgiveth sins? And he said unto the woman, <sup>h</sup>Thy faith hath saved thee; go in peace.

§49. JESUS AND THE TWELVE MAKE A SECOND CIRCUIT THROUGH GALILEE. (No. 33.)

Luke 8:1-3.

AND it came to pass soon afterwards, that he went about <sup>a</sup>through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, and <sup>b</sup>certain women who had been healed of evil

<sup>d</sup> Psa. 23:5, "Thou anointest my head with oil."

<sup>e</sup> 1 Tim. 1:14, ". . . the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus."

<sup>f</sup> Matt. 9:2 (§ 36) [healing of the man sick of the palsy].

<sup>g</sup> See § 36, as on <sup>f</sup> above.

<sup>h</sup> Matt. 9:22 (§ 56) [healing of the woman with an issue of blood].

<sup>a</sup> See § 35 [First circuit through Galilee] and § 59 [third circuit through Galilee].

<sup>b</sup> Matt. 27:55, 56 (§ 156) [At the cross having followed Jesus from Galilee].

spirits and infirmities, ‘Mary that was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuza Herod’s steward, and Susanna, and many others that ministered unto them of their substance.

§50a. THE BLIND AND DUMB DEMONIAK HEALED. THE SCRIBES AND PHARISEES SAY OF JESUS, HE HATH BEELZEBUB—OF BLASPHEMY—THE TREE KNOWN BY ITS FRUIT.

*Galilee. (No. 33.)*

Matt. 12:22-37. Mark 3:19b-30. Luke 11:14,15,17-23.

‘AND he cometh into a house [Marg., or, “home”]. And the multitude cometh together again, “so that they could not so much as eat bread. And when his friends heard it, they went out to lay hold on him: for ‘they said, He is beside himself. ‘Then ‘was brought unto him one possessed with a demon, blind and [‘And he was casting out a demon which was] ‘‘dumb; ‘and he healed him, insomuch that the dumb man spake and saw. ‘‘And ‘it came to pass, when the demon was gone out, ‘all [‘the dumb man spake; and] ‘‘the multitudes ‘were amazed, ‘and ‘ marvelled; ‘and said, Can this be the Son of David? But when the Pharisees ‘and the scribes that came down from Jerusalem ‘heard it, they ‘‘said, ‘This man doth not cast out demons, but by Beelzebub the prince of the demons; ‘he hath ‘Beelzebub, and [‘But some of them said], ‘‘By ‘Beelzebub ‘‘the prince of the demons casteth he out ‘the ‘‘demons.

c Mark 15:40 (§ 156) [At the cross]; 15:47 (§ 158) [Beheld where the body was laid]; 16:1, 9 (§ 159b) [Bought spices]. Matt. 28:1 (§ 160) [Goes to see the sepulchre]. John 20:2 (§ 161) [Runs to tell Peter and John]. Mark 16:9 and John 20:12, 14 (§ 164) [Two angels and then Jesus first appeared to her]. John 20:18 (§ 165) [Goes and tells the disciples].

a Mark 6:31 (§ 61).

b John 7:5 (§ 76), “For even his brethren did not believe on him.” 10:20 (§ 84), “Many . . . said, He hath a demon, and is mad.”

c See Matt. 9:32-34 (§ 57).

d See on c above.



<sup>1 2</sup>And [<sup>3</sup>But he,] <sup>1 2</sup>knowing 'their thoughts, <sup>1 2</sup>he <sup>2</sup>called them unto him, and <sup>1 2 3</sup>said unto them <sup>2</sup>in parables, How can Satan cast out Satan? <sup>1 3</sup>Every kingdom [<sup>2</sup>And if a kingdom be] <sup>1 2 3</sup>divided against itself <sup>1 3</sup>is brought to desolation; <sup>2</sup>that kingdom cannot stand. <sup>1</sup>And every city or house [<sup>2</sup>And if a house be] <sup>1 2</sup>divided against itself [<sup>1</sup>shall not stand]: [<sup>3</sup>And a house divided against a house] <sup>3</sup>falleth: <sup>2</sup>that house will not be able to stand. <sup>1 2 3</sup>And if Satan <sup>2</sup>hath risen up [<sup>3</sup>also is divided] <sup>2 3</sup>against himself, <sup>2</sup>and <sup>1</sup>casteth out Satan, <sup>1</sup>he <sup>1 2</sup>is divided [<sup>1</sup>against himself]: <sup>1 3</sup>how <sup>1</sup>then <sup>1 3</sup>shall his kingdom stand? [<sup>2</sup>he cannot stand, but hath an end.] <sup>3</sup>because ye say that I cast out demons by Beelzebub. <sup>1 3</sup>And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. But if I by the <sup>1</sup>Spirit [<sup>3</sup>finger] <sup>1 3</sup>of God cast out demons, then is <sup>3</sup>the kingdom of God come upon you. <sup>3</sup>When the strong *man* fully armed guardeth his own court, his goods are in peace; <sup>5</sup>and [<sup>2</sup>But] <sup>2</sup>no one can enter into <sup>6</sup>his [<sup>2</sup>the] <sup>2</sup>house [<sup>2</sup>of the strong man], and spoil <sup>6</sup>them [<sup>1</sup>Or how can one enter into the house of the strong man, and spoil <sup>1 2</sup>his goods], <sup>1 2</sup>except he first bind the strong *man*? <sup>3</sup>but when a <sup>4</sup>stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, <sup>1 2</sup>and then he will spoil his house, <sup>3</sup>and <sup>6</sup>divide [<sup>3</sup>divideth] <sup>3</sup>his spoils. <sup>1 3</sup>He that is not with me is against me: and he that gathereth not with me scattereth. <sup>1</sup>Therefore <sup>2</sup>verily <sup>1 2</sup>I say unto you, <sup>1</sup>'Every sin and blasphemy [<sup>2</sup>All their sins] <sup>1 2</sup>shall be forgiven

*e* Matt. 9:4 (§ 36). John 2:25 (§ 23), "He himself knew what was in man." Rev. 2:23, "I [Jesus] am he who searcheth the reins and hearts."

*f* Exod. 8:19, "the magicians said unto Pharaoh, This is the finger of God."

*g* Dan. 2:44 and 7:14. Luke 1:30, 33 (§ 4); 17:20 (§ 102), "The kingdom of God cometh not with observation, . . . for [it] . . . is within you."

*h* Isa. 53:12. Col. 2:15, "having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it" [his cross].

*i* Heb. 6:4 and 10:26, 29, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." 1 John 5:16, "There is a sin unto death."

unto <sup>2</sup>the sons of <sup>1</sup>men, <sup>1</sup>but the <sup>4</sup>blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him [<sup>2</sup>and their blasphemies wherewith soever they shall blaspheme]; <sup>1</sup>but whosoever shall <sup>1</sup>speak [<sup>2</sup>blaspheme] <sup>1</sup>against the Holy Spirit [<sup>2</sup>hath never forgiveness, but] <sup>2</sup>is guilty of an eternal sin; <sup>6</sup>and <sup>1</sup>it shall not be forgiven him, neither in this world, nor in that which is to come; <sup>2</sup>because they said, He hath an unclean spirit. <sup>1</sup>Either make the tree good, <sup>1</sup>and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. <sup>m</sup>Ye offspring of vipers, how can ye, being evil, speak good things? <sup>n</sup>for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

§50b. THE SCRIBES AND PHARISEES SEEK A SIGN. JESUS ANSWERS THEM.

Matt. 12:38-45. Luke 11:16, 24-36.

<sup>1</sup>THEN <sup>a</sup>certain of the scribes and Pharisees, <sup>3</sup>and others, trying *him*, <sup>1</sup>answered him, saying, Master, we would see [<sup>3</sup>sought of him] <sup>1</sup>a sign <sup>1</sup>from thee <sup>3</sup>from heaven. <sup>1</sup>And when the multitudes were gathering together unto him, he began to say [<sup>1</sup>But he answered and said] <sup>1</sup>unto them,

*k* Luke 12:10 (§ 90). Acts 7:51 [Stephen to the Jews], "Ye do always resist the Holy Spirit." 1 Tim. 1:12, 13.

*l* Matt. 7:17, 21 (§ 44) [Of the narrow way and False Prophets].

*m* Matt. 3:7 (§ 16); 23:29, 33 (§ 122b).

*n* Compare Luke 6:43-45 (§ 44) [From the sermon on the mount].

*a* Matt. 16:1, 4 and Mark 8:11, 12 (§ 67) *id.* [The Pharisees again require a sign]. John 2:15, 18 (§ 23), "What sign shewest thou? . . . Jesus answered, . . . Destroy this temple, and in three days I will raise it up. . . . He spake of the temple of his body."



An evil and <sup>b</sup>adulterous generation seeketh after a sign: <sup>c</sup>this generation is an evil generation: it seeketh after a sign; <sup>d</sup>and there shall no sign be given to it but the sign of <sup>e</sup>Jonah <sup>f</sup>the prophet. <sup>g</sup>For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. <sup>h</sup>For as Jonah was three days and three nights in the belly of the whale [Marg. Gr. "sea monster"]; so shall the Son of man be three days and three nights in the heart of the earth. <sup>i</sup>The men of Nineveh shall stand up in the judgment with this generation, and <sup>j</sup>shall condemn it; <sup>k</sup>for they repented at the preaching of Jonah: and behold, a greater than Jonah is here. <sup>l</sup>The <sup>m</sup>queen of the south shall rise up in the judgment with <sup>n</sup>the men of <sup>o</sup>this generation, and shall condemn <sup>p</sup>them [<sup>q</sup>it]; <sup>r</sup>for she came from the ends of the earth to hear the wisdom of Solomon: and behold, a greater than Solomon is here.

<sup>s</sup>No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they that enter in may see the light. <sup>t</sup>The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Look therefore whether the light that is in thee is not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

<sup>u</sup>But <sup>v</sup>the unclean spirit, when he is gone out of the man, <sup>w</sup>passeth through waterless places, seeking rest, and <sup>x</sup>findeth it not. Then he saith, I will return into [<sup>y</sup>finding

<sup>b</sup> Isa. 57:3. Mark 8:38 (§ 70b). John 4:46, 48 (§ 29).

<sup>c</sup> Jonah 1:17 and 2:10.

<sup>d</sup> See Jer. 3:11. Ezek. 10:51, 52. Rom. 2:27.

<sup>e</sup> Jonah 3:4, 5.

<sup>f</sup> 2 Chro. 9:1, also 1 Kings 10:1.

<sup>g</sup> Mark 4:21 (§ 52) *id.* [as a question]. Luke 8:16 (§ 52) *id.* Matt. 5:14 (§ 44) [From sermon on the mount], "ye are the light of the world," etc.

<sup>h</sup> Matt. 6:22, 23 (§ 44) *id.*

<sup>i</sup> Job 1:7. 1 Pet. 5:8, "The devil, as a roaring lion, walketh about, seeking whom he may devour."

none, he saith, I will turn back unto] <sup>1</sup> <sup>3</sup>my house whence I came out; and when he is come, he findeth it <sup>1</sup>empty, <sup>1</sup> <sup>3</sup>swept, and garnished. Then goeth he, and taketh <sup>1</sup>with himself [<sup>3</sup>to him] <sup>1</sup> <sup>3</sup>seven other spirits more evil than himself; and they enter in and dwell there: and <sup>k</sup>the last state of <sup>1</sup>that man becometh worse than the first. <sup>1</sup>Even so shall ~~it~~ be also unto this evil generation.

<sup>3</sup>And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, <sup>1</sup>Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, <sup>m</sup>Yea, rather, blessed are they that hear the word of God and keep it.

## §51. CHRIST'S MOTHER AND BRETHREN. TRUE KINSHIP DESCRIBED.

*Galilee. (No. 33.)*

Matt. 12:46-50. Mark 3:31-35. Luke 8:19-21.

<sup>1</sup>WHILE he was yet speaking to the multitudes, behold [<sup>3</sup>And] <sup>3</sup>there came to him [<sup>2</sup>And there come] <sup>1</sup> <sup>2</sup> <sup>3</sup>his mother and <sup>1</sup> <sup>2</sup> <sup>a</sup>his <sup>1</sup> <sup>2</sup> <sup>3</sup>brethren; <sup>2</sup>and <sup>1</sup>stood [<sup>2</sup>standing] <sup>1</sup> <sup>2</sup>without, <sup>1</sup>seeking to speak to him, <sup>3</sup>and they could not come at him <sup>b</sup>for the crowd; and <sup>2</sup>they sent unto him, calling him. And a multitude was sitting about him; and they say [<sup>1</sup>And one said] <sup>1</sup> <sup>2</sup>unto him, Behold [<sup>3</sup>it was told him], <sup>1</sup> <sup>2</sup> <sup>3</sup>thy mother and

<sup>k</sup> John 5:14 (§ 39). Heb. 6:4 and 10:26. 2 Pet. 2:20-22, "If after they have escaped the defilements of the world through . . . Christ, they are again entangled therein, and overcome, the last state is become worse with them than the first. . . . It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire."

<sup>l</sup> Luke 1:26 (§ 4) and 1:48 (§ 5) [of Mary the mother of Jesus].

<sup>m</sup> Matt. 7:21 (§ 44). Luke 8:19, 20, 21 (§ 51), "My mother and my brethren are these who hear the word of God, and do it." See James 1:25.

<sup>a</sup> "His brethren." John 2:12 (§ 22) and 7:3, 5 (§ 76) *id.* Acts 1:14, *id.* Matt. 13:55 and Mark 6:3 (§ 58), "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?"

<sup>b</sup> See Luke 5:19 (§ 36) and 19:3 (§ 110).



thy brethren <sup>1</sup>stand without, <sup>1</sup>seeking [<sup>3</sup>desiring] <sup>3</sup>to see <sup>6</sup>and <sup>1</sup>to speak to [<sup>2</sup>without seek for] <sup>1</sup><sup>2</sup><sup>3</sup>thee. <sup>1</sup><sup>3</sup>But he answered and said unto <sup>3</sup>them [<sup>1</sup>him] <sup>1</sup>that told him [<sup>2</sup>And he answereth them, and saith], <sup>1</sup><sup>2</sup>Who is my mother? and <sup>1</sup>who are <sup>1</sup><sup>2</sup>my brethren? And <sup>2</sup>looking round on <sup>6</sup>his disciples [<sup>2</sup>them] <sup>2</sup>that sat round about him, <sup>1</sup>he stretched forth his hand towards <sup>6</sup>them [<sup>1</sup>his disciples] <sup>1</sup>and said [<sup>2</sup>he saith], <sup>1</sup><sup>2</sup>Behold, <sup>1</sup><sup>2</sup><sup>3</sup>my mother and my brethren! <sup>6</sup>They <sup>8</sup>are these who hear the word of God, and do it. <sup>1</sup><sup>2</sup>For <sup>6</sup>whosoever shall do the will of <sup>1</sup>my Father who is in heaven, he [<sup>2</sup>God, the same] <sup>1</sup><sup>2</sup>is my brother, and sister, and mother.

## §52. JESUS TEACHES BY THE SEASIDE. PARABLE OF THE SOWER.

*Sea of Galilee, near Capernaum. (No. 34.)*

Matt. 13:1-23. Mark 4:1-25. Luke 8:4-18.

<sup>1</sup>ON that day went Jesus out of the house, and sat <sup>1</sup><sup>2</sup>by the seaside; <sup>2</sup>and again he began to teach. <sup>1</sup><sup>2</sup>And there <sup>1</sup>were [<sup>2</sup>is] <sup>1</sup><sup>2</sup>gathered unto him [<sup>2</sup>a] <sup>2</sup>very <sup>1</sup><sup>2</sup>great <sup>1</sup>multitudes [<sup>3</sup>multitude — <sup>3</sup>And when a great multitude came together]; <sup>3</sup>and they of every city resorted unto him, <sup>1</sup><sup>2</sup>so that he entered <sup>6</sup>into a boat, and sat <sup>2</sup>in the sea; <sup>1</sup><sup>2</sup>and all the multitude [<sup>2</sup>were by the sea on the land] <sup>1</sup>stood on the beach. <sup>1</sup><sup>2</sup>And he <sup>2</sup>taught [<sup>1</sup>spake to] <sup>1</sup><sup>2</sup>them many things in parables, <sup>2</sup>and said unto them in his teaching, Harken [<sup>1</sup>saying]: <sup>1</sup><sup>2</sup>Behold [<sup>3</sup>he spake by a parable], <sup>1</sup><sup>2</sup><sup>3</sup>the sower went forth to sow <sup>3</sup>his seed: <sup>1</sup><sup>2</sup><sup>3</sup>and <sup>2</sup>it came to pass, <sup>1</sup><sup>2</sup><sup>3</sup>as he sowed, some <sup>2</sup>seed [<sup>1</sup>seeds] <sup>1</sup><sup>2</sup><sup>3</sup>fell by the wayside; <sup>3</sup>and it was trodden under foot, <sup>1</sup><sup>2</sup><sup>3</sup>and the birds <sup>3</sup>of the heaven <sup>1</sup><sup>2</sup>came and <sup>1</sup><sup>2</sup><sup>3</sup>devoured <sup>2</sup><sup>3</sup>it [<sup>1</sup>them]. And other [<sup>1</sup>And others] <sup>1</sup><sup>2</sup><sup>3</sup>fell [<sup>3</sup>on the rock]

c See John 15:14 (§ 136b). Gal. 5:6 and 6:15. Col. 3:11. Heb. 2:11, "Both he [the author or captain of their salvation] who sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise."

a Luke 5:3 (§ 32), "And [Jesus] taught . . . out of the boat."

'on the rocky *ground* ['upon the rocky places], 'where 'it ['they] 'had not much earth: and straightway 'it ['they] 'sprang up, because 'it ['they] 'had no deepness of earth; 'and as soon as it grew, 'and when the sun was risen, 'it was ['they were] 'scorched; and because 'it ['they] 'had no root 'and 'because it had no moisture, 'it ['they] 'withered away. And 'other ['others] 'fell 'among ['upon—<sup>2</sup>amidst] 'the thorns; and the thorns grew 'up 'with it, 'and choked 'it ['them] 'and it yielded no fruit.

'And 'other ['others] 'fell 'into ['upon] 'the good ground, 'and 'yielded fruit, 'growing up and increasing [<sup>2</sup>and grew]; 'and brought forth 'some a 'hundredfold, some sixty, some thirty [<sup>2</sup>thirtyfold, and sixtyfold, and a hundredfold] [<sup>2</sup>fruit a hundredfold]. 'As he said these things, he cried, 'He that [<sup>2</sup>And he said, who] 'hath ears 'to hear, 'let him hear. 'And 'when he was alone, 'his disciples [<sup>2</sup>they] 'that were about him with the twelve [<sup>1</sup>And the disciples] 'came 'and 'asked him what this parable might be, 'and said unto him, Why speakest thou unto them in parables [<sup>2</sup>asked of him the parables]? 'And he 'answered and 'said 'unto them, 'Unto you 'it 'is given 'to know 'the mysteries [<sup>2</sup>the mystery] 'of the kingdom of 'God [<sup>1</sup>heaven], 'but to them it is not given; 'but 'to the rest 'unto them that 'are without, all things are done 'in parables. 'For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hear-

*b* John 15:5 (§ 136b) [Of the branches of the Vine bearing fruit]. Col. 1:5, "The gospel . . . in all the world bearing fruit and increasing, as it doth in you also."

*c* Gen. 26:12, "Isaac sowed in that land, [of Gerar] and received in the same year an hundredfold: and the Lord blessed him."

*d* Matt. 11:25 (§ 85), "Jesus . . . said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." Matt. 13:17 (§ 70a). 1 Cor. 2:10. 1 John 2:27.

*e* 1 Cor. 5:12, "What have I to do with judging them that are without? . . . them that are without God judgeth." Col. 4:5. 1 Tim. 3:2, 7.



ing they hear not, neither do they understand [<sup>2</sup>that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them—<sup>8</sup>that seeing they may not see, and hearing they may not understand]. <sup>1</sup>And unto them is fulfilled the prophecy of Isaiah, which saith,

<sup>7</sup>By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive;  
For this people's heart is waxed gross,  
And their ears are <sup>9</sup>dull of hearing,  
And their eyes they have closed;  
Lest haply they should perceive with their eyes,  
And hear with their ears,  
And understand with their heart,  
And should turn again,  
And I should heal them.

<sup>1</sup> <sup>h</sup>But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

<sup>2</sup>And he saith unto them, Know ye not this parable? and how shall ye know all the parables? <sup>1</sup>Hear then ye the parable of the sower [<sup>3</sup>Now the parable is this]: <sup>3</sup>The seed is the word of God. <sup>2</sup>The sower soweth the word. <sup>1</sup>When any one heareth the word of 'the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart [<sup>3</sup>And those by the wayside are they that have heard; then cometh the devil, and taketh

*f* Acts 28:26, 27 [Applied by Paul to the Jews at Rome]. Isa 6:9, 10, *id.* John 12:40 (§ 125) [Quoted partially on the same subject by the Saviour].

*g* Heb. 5:11, 12.

*h* Luke 10:23, 24 (§ 85), *id.* "To the disciples . . . privately." See John 20:29 (§ 169) [To Thomas on seeing Jesus' side].

*i* Matt. 4:23 (§ 35), "Jesus went about . . . preaching the gospel of the kingdom."

away the word from their heart], <sup>3</sup>that <sup>5</sup>he [<sup>3</sup>they] <sup>3</sup>may not believe and be saved. [<sup>2</sup>And these are they by the wayside, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.] <sup>1</sup>This is he that was sown by the wayside.

<sup>1</sup>And he that was sown [<sup>2</sup>And these in like manner are they that are sown] <sup>1</sup><sup>2</sup>upon the rocky places [<sup>3</sup>And those on the rock are they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away]. <sup>1</sup>this is he that heareth the word, and straightway <sup>4</sup>with joy receiveth it; yet hath he not root in himself, but endureth for a while; and [<sup>2</sup>who, when they have heard the word, straightway receive it with joy: and they have no root in themselves, but endure for a while; then] <sup>1</sup><sup>2</sup>when tribulation or persecution ariseth because of the word, straightway <sup>1</sup>he <sup>1</sup>stumbleth [<sup>2</sup>they stumble].

<sup>m</sup> <sup>1</sup>And he that was [<sup>2</sup>And others are they that are] <sup>1</sup><sup>2</sup>sown <sup>2</sup>among the thorns, <sup>1</sup>this is he that heareth the word, and the care [<sup>2</sup>these are they that have heard the word, and the cares] <sup>1</sup><sup>2</sup>of the world, and <sup>2</sup>the deceitfulness of riches, <sup>2</sup>and the lusts of other things entering in, <sup>1</sup><sup>2</sup>choke the word, and <sup>2</sup>it [<sup>1</sup>he] <sup>1</sup><sup>2</sup>becometh unfruitful [<sup>3</sup>And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection].

<sup>1</sup><sup>2</sup>And <sup>1</sup>he that was [<sup>2</sup>those are they that were] <sup>1</sup><sup>2</sup>sown upon the good ground, <sup>1</sup>this is he that heareth the word <sup>3</sup>in an

*k* Isa. 58:2. Ezek. 33:30-32. John 5:33, 35 (§ 39) [Of John], "ye were willing to rejoice for a season in his light."

*l* Matt. 11:6 (§ 47), "Blessed is he, whosoever shall find none occasion of stumbling in me." 2 Tim. 1:15.

*m* Matt. 19:23 (§ 106a) [Of the rich young ruler]. 1 Tim. 6:9, 10, "For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." 2 Tim. 4:10. See note on *o* below. *n* Jer. 4:3.

*o* 1 Tim. 6:9, 17, "Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy: . . . that they be rich in good works." See note on *m* above.



honest and good heart <sup>2</sup>and accepteth it, <sup>3</sup>and holdeth it fast <sup>1</sup>and understandeth it: who verily beareth fruit, and bringeth forth <sup>3</sup>with patience, <sup>1</sup>some a hundredfold, some sixty, some thirty [<sup>3</sup>And that in the good ground, these are such as (in an honest and good heart), having heard the word (hold it fast), and bring forth fruit (with patience)]. [<sup>2</sup>such as hear the word, (and accept it), and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.] <sup>2</sup>And he said unto them, <sup>p</sup><sup>3</sup>And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they that enter in may see the light. For nothing is <sup>1</sup>hid, that shall not be made manifest; nor *anything* secret, that shall not be known and [<sup>2</sup>Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? For there is nothing hid, save that it should be manifested: neither was anything made secret, but that it should] <sup>2</sup><sup>3</sup>come to light. <sup>2</sup>If any man <sup>1</sup>hath ears to hear, let him hear. And he said unto them, <sup>2</sup><sup>3</sup>Take heed <sup>3</sup>therefore how ye hear <sup>6</sup>and <sup>2</sup>what ye hear; <sup>1</sup>with what measure ye mete it shall be measured unto you; and more shall be given unto you. <sup>2</sup><sup>3</sup>For <sup>3</sup>'whosoever [<sup>2</sup>he that] <sup>2</sup><sup>3</sup>hath, to him shall be given: and <sup>3</sup>'whosoever [<sup>2</sup>he that] <sup>2</sup><sup>3</sup>hath not, from him shall be taken away even <sup>2</sup>that which he hath, <sup>6</sup>and <sup>3</sup>that which he thinketh he hath.

### §53. PARABLES SPOKEN TO THE MULTITUDES.

*Sea of Galilee. Probably near Capernaum. (No. 34.)*

Matt. 13:24-53. Mark 4:26-34.

#### OF TARES.

Matt. 13:24-30.

ANOTHER parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed

*p* Luke 11:33 (§ 50b), *id.* Matt. 5:15 (§ 44).

*q* Matt. 10:26 (§ 59), *id.* Luke 12:2 (§ 90), *id.*

*r* "Hath ears to hear." Used before in this section. Matt. 11:15 (§ 47), *id.*

*s* Matt. 7:2. Luke 6:38 (§ 44), *id.* [Of judging and giving].

*t* Matt. 25:29 (§ 127), *id.* [In parable of the talents]. Luke 19:26 (§ 111), *id.* [In parable of the ten pounds].

good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but "gather the wheat into my barn.

#### THE SEED GROWING SECRETLY.

Mark 4:26-29.

And he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the 'sickle, because the harvest is come.

#### THE GRAIN OF MUSTARD SEED.

Matt. 13:31-32. Mark 4:30-32.

<sup>bb</sup> <sup>1</sup>Another parable set he before them, saying [<sup>2</sup>And he said], <sup>2</sup>How shall we liken the kingdom of God? or in what parable shall we set it forth? <sup>c</sup> <sup>1</sup>The kingdom of heaven

<sup>a</sup> Matt. 3:12 (§ 16) [By John concerning Jesus], "whose fan is in his hand, and he will thoroughly cleanse his threshing-floor: and he will gather his wheat into his garner, but the chaff he will burn up with unquenchable fire."

<sup>b</sup> See Rev. 14:15.

<sup>bb</sup> [Luke also gives the parable of the grain of mustard seed and of the leaven, 13:18, 21 (§ 93).]

<sup>c</sup> Mic. 4:1 [Growth of the kingdom foretold]. Isa. 2:2, 3 [Growth of the kingdom being realized]. Acts 2:41; 4:4; 5:1, 4 and 19:20.



[<sup>2</sup>It] <sup>1</sup>is like <sup>1</sup>unto <sup>1</sup>a <sup>4</sup>grain of mustard seed, which <sup>1</sup>a man took and sowed in his field; which [<sup>2</sup>when it is sown upon the earth], <sup>2</sup>though it be less than all the seeds that are upon the earth, yet, when it is sown, groweth up, and becometh [<sup>1</sup>indeed is less than all seeds; but when it is grown it is] <sup>1</sup>greater than <sup>2</sup>all <sup>1</sup>the herbs, <sup>1</sup>and becometh a tree, <sup>2</sup>and putteth out great branches; <sup>1</sup>so that the birds of the heaven <sup>1</sup>come and <sup>2</sup>can <sup>1</sup>lodge <sup>1</sup>in the branches <sup>2</sup>under the shadow <sup>1</sup>thereof.

### THE LEAVEN. (See §93.)

Matt. 13:33.

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures [Marg., The Greek word denotes the Hebrew, Seah, a measure containing nearly a peck and a half] of meal, till it was all leavened.

### WHY HE SPAKE IN PARABLES.

Matt. 13:34-35. Mark 4:33-34.

<sup>1</sup>All these things spake Jesus in parables unto the multitudes: <sup>2</sup>and with many such parables spake he the word unto them, as they were <sup>1</sup>able to hear it; <sup>1</sup>and without a parable spake he <sup>1</sup>nothing [<sup>2</sup>not] <sup>1</sup>unto them: <sup>1</sup>that it might be fulfilled which was spoken through the <sup>1</sup>prophet, saying,

I will open my mouth in parables;

I will utter things hidden from the foundation of the world,

<sup>2</sup>but privately to his own disciples he expounded all things.

*d* Matt. 17:20 (§ 72) [When the disciples could not heal the demoniac boy], "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence," etc. Luke 17:6 (§ 100), "If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and planted in the sea; and it would obey you."

*e* John 16:12 (§ 136c), "I have yet many things to say unto you, but ye cannot bear them now." 1 Cor. 3:1, 2. Heb. 5:12-14. 1 Pet. 2:2.

*f* Psal. 78:2, "I will open my mouth in a parable: I will utter dark sayings of old."

JESUS EXPLAINS THE PARABLE OF THE TARES, AND SPEAKS  
OTHER PARABLES.

Matt. 13:36-43.

Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said, He that soweth the good seed is the Son of man; and <sup>g</sup>the field is the world; and the good seed, these are the sons of the kingdom; and the tares are <sup>h</sup>the sons of the evil *one*; and the enemy that sowed them is the devil: and <sup>i</sup>the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and <sup>j</sup>they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and <sup>k</sup>shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. <sup>l</sup>Then shall the righteous shine forth as the sun in the kingdom of their Father. <sup>m</sup>He that hath ears, let him hear.

HIDDEN TREASURE.

Matt. 13:44-

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and <sup>n</sup>selleth all that he hath, and <sup>o</sup>buyeth that field.

<sup>g</sup> Matt. 24:14 (§ 126b) and 28:19 (§ 171). Mark 16:15, 20 (§ 172b). Rom. 10:15, 18. Col. 1:5, 6.

<sup>h</sup> Gen. 3:14, 15. John 8:39, 44 (§ 83). Acts 13:7, 10. 1 John 3:8.

<sup>i</sup> Joel 3:13. Rev. 14:15.

<sup>k</sup> Matt. 18:7 (§ 75a). 2 Pet. 2:1, 2.

<sup>l</sup> Rev. 20:10.

<sup>m</sup> Dan. 12:3, "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever."

<sup>n</sup> Matt. 13:9 (§ 52).

<sup>o</sup> Phil. 3:7, 8.

<sup>p</sup> Isa. 55:1. Rev. 3:18.



## PEARL OF GREAT PRICE.

Matt. 13:45-46.

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found 'one pearl of great price, he went and sold all that he had, and bought it.

## THE NET AND THE FISHES. THE END OF THE WORLD.

Matt. 13:47-53.

Again, the kingdom of heaven is like unto a net [Marg., Gr. "drag-net,"] that was cast into the sea, and gathered 'of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and 'sever the wicked from among the righteous, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth.

Have ye understood all these things? They say unto him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things 'new and old.

And it came to pass, when Jesus had finished these parables, he departed thence.

## §54. JESUS AND THE DISCIPLES CROSS THE SEA OF GALILEE. THE TEMPEST STILLED.

(No. 35.) (*Going Southeast.*)

Matt. 8:18, 23-27. Mark 4:35-41. Luke 8:22-25.

'Now 'it came to pass on one of those days, 'when Jesus saw great multitudes about him 'and ['on that day,

q Prov. 2:4; 3:14, 15 and 8:10, 19. r Matt. 22:10 (§ 119).

s Matt. 25:31, 32, 41, 42 (§ 128) [scene of the final judgment].

t Cant. 7:13.

when] even was come he saith [<sup>2</sup>and he said] <sup>2</sup>unto them, Let us go over unto the other side <sup>2</sup>of the lake [<sup>1</sup>he gave commandment to depart unto the other side]. <sup>2</sup>And leaving the multitude [<sup>2</sup>that] <sup>2</sup>he [<sup>1</sup>And when he was] <sup>1</sup>entered into a boat <sup>2</sup>himself and <sup>1</sup>his disciples [<sup>1</sup>followed him], <sup>2</sup>and they launched forth [<sup>2</sup>they take him with them, even as he was, in the boat]; <sup>2</sup>and other boats were with him. <sup>2</sup>But as they sailed he fell asleep <sup>2</sup>on the cushion, in the stern; <sup>1</sup>and behold, there arose a great [<sup>1</sup>tempest in the sea] [<sup>2</sup>And there ariseth a great] [<sup>2</sup>and there came down a] <sup>2</sup>storm of wind <sup>2</sup>on the lake, <sup>2</sup>and the waves beat into the boat, <sup>1</sup>insomuch that the boat <sup>1</sup>was covered with the waves [<sup>1</sup>but he was asleep], <sup>2</sup>and [<sup>2</sup>they were filling with water] <sup>2</sup>was now filling, <sup>2</sup>and <sup>1</sup>they <sup>2</sup>were in jeopardy. <sup>1</sup>And they came to him and awoke him, saying, <sup>1</sup>Save, Lord: we perish [<sup>2</sup>And he himself was (in the stern) asleep (on the cushion): and they awake him, and say unto him], <sup>2</sup>Master, carest thou not that we perish? <sup>2</sup>Master, Master, we perish. <sup>2</sup>And he awoke <sup>1</sup>and he saith unto them, Why are ye fearful, O ye of little faith? Then he <sup>1</sup>arose <sup>1</sup>and rebuked the <sup>1</sup>winds [<sup>2</sup>wind] <sup>1</sup>and the sea, <sup>2</sup>and the raging of the water, <sup>2</sup>and said unto the sea, Peace, be still. <sup>2</sup>And they [<sup>2</sup>And the wind] <sup>2</sup>ceased, <sup>1</sup>and there was a <sup>1</sup>great <sup>1</sup>calm. <sup>2</sup>And he said unto them, <sup>2</sup>Why are ye fearful? have ye not yet faith? <sup>2</sup>Where is your faith? <sup>1</sup>And the men [<sup>2</sup>And they] <sup>2</sup>feared exceedingly, and [<sup>2</sup>And being afraid they] <sup>1</sup> marvelled, saying [<sup>2</sup>said] <sup>2</sup>one to another, <sup>1</sup>What manner of man [<sup>2</sup>who then] <sup>1</sup>is this, that <sup>2</sup>he commandeth <sup>1</sup>even the <sup>1</sup>winds [<sup>2</sup>wind] <sup>1</sup>and the <sup>1</sup>sea [<sup>2</sup>water], <sup>2</sup>and they <sup>1</sup>obey him?

*a* Psa. 65:5, 7, "O God of our salvation . . . which stilleth the noise of the seas, the noise of their waves." 89:9, "Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them." 107:29, "He maketh the storm a calm, so that the waves thereof are still."



§55. THE TWO DEMONIACS OF GADARA HEALED. HERD  
OF SWINE DESTROYED.

*Gadara was probably on the east shore of Galilee. (No. 36.)*

Matt: 8:28-34; 9:1a. Mark 5:1-21a. Luke 8:26-40a.

<sup>2</sup>AND they came [<sup>1</sup>And when he was come] <sup>1 2</sup>to the other side  
<sup>2</sup>of the sea, <sup>1 2</sup>into [<sup>3</sup>And they arrived at] <sup>1 2 3</sup>the country of the  
<sup>2 3</sup>Gerasenes [<sup>1</sup>Gadarenes], <sup>3</sup>which is over against Galilee.  
<sup>2 1</sup>And when he was come <sup>3</sup>forth <sup>2</sup>out of the boat <sup>3</sup>upon the  
land, <sup>2</sup>straightway <sup>1 2 3</sup>there met him <sup>1</sup>two possessed with  
demons, coming forth <sup>1 2</sup>out of the tombs, <sup>1</sup>exceeding fierce,  
so that no man could pass by that way. <sup>6</sup>And one of them  
[<sup>3</sup>a certain man out of the city, who had demons; and] <sup>3</sup>for a long  
time [<sup>3</sup>he] had worn no clothes, and abode not in *any*  
house, but [<sup>2</sup>a man with an unclean spirit, who] <sup>2</sup>had his dwelling  
<sup>2 3</sup>in the tombs: <sup>2</sup>and no man could any more bind him, no,  
not with a chain; because that he had been often bound  
with fetters and chains, and the chains had been rent  
asunder by him, and the fetters broken in pieces; and no  
man had strength to tame him. And always, night and  
day, in the tombs and in the mountains, he was crying  
out, and cutting himself with stones.

<sup>2 3</sup>And when he saw Jesus <sup>2</sup>from afar, <sup>2 3</sup>he <sup>3</sup>cried out  
<sup>6</sup>and <sup>2</sup>ran <sup>3</sup>and fell down before him; <sup>2 3</sup>and <sup>2</sup>worshipped  
him; and crying out <sup>2 3</sup>with a loud voice, <sup>2</sup>he saith [<sup>1</sup>And  
behold, they cried out, saying—<sup>3</sup>said], <sup>1 2 3</sup>What have <sup>2 3</sup>I [<sup>1</sup>we] <sup>1 2 3</sup>to  
do with thee, <sup>2 3</sup>Jesus, <sup>1 2 3</sup>thou Son of <sup>2 3</sup>the Most High  
<sup>1 2 3</sup>God? <sup>1</sup>Art thou come hither to torment us before the  
time? <sup>2 3</sup>I <sup>2</sup>adjure [<sup>3</sup>beseech] <sup>2 3</sup>thee <sup>2</sup>by God, <sup>2 3</sup>torment me  
not. For he <sup>2</sup>said unto him, Come forth, thou unclean  
spirit, out of [<sup>3</sup>was commanding the unclean spirit to come out from]  
<sup>2 3</sup>the man. <sup>3</sup>For oftentimes it had seized him; and he  
was kept under guard, and bound with chains and fetters:  
and breaking the bands asunder, he was driven of the  
demon into the deserts. And Jesus [<sup>2</sup>And he] <sup>2 3</sup>asked him,

What is thy name? And he <sup>2</sup>saith unto him, My name is [<sup>3</sup>said] <sup>2 3</sup>Legion: <sup>2</sup>for we are many: <sup>3</sup>for many demons were entered into him. <sup>2</sup>And he besought him much that he would not send them away out of the country, <sup>3</sup>and [<sup>3</sup>they] intreated him that he would not command them to depart into the abyss. <sup>1 2 3</sup>Now there was <sup>2 3</sup>there <sup>1</sup>afar off from them <sup>2</sup>on the mountain side <sup>1 2 3</sup>a <sup>2</sup>great <sup>1 2 3</sup>herd of <sup>1 3</sup>many <sup>1 2 3</sup>swine feeding [<sup>3</sup>on the mountain]. And <sup>1</sup>the demons [<sup>2 3</sup>they <sup>3</sup>intreated him that he would give them leave to enter into them.] <sup>1 2</sup>besought him, saying, <sup>1</sup>If thou cast us out, <sup>1 2</sup>send us <sup>1</sup>away <sup>1 2</sup>into the <sup>1</sup>herd of <sup>1 2</sup>swine, <sup>2</sup>that we may enter into them. <sup>2 3</sup>And he gave them leave. <sup>1</sup>And he said unto them, Go. <sup>1 2 3</sup>And <sup>2</sup>the unclean spirits [<sup>1</sup>they] [<sup>3</sup>the demons] <sup>1 2 3</sup>came out <sup>3</sup>from the man, <sup>2 3</sup>and entered [<sup>1</sup>and went] <sup>1 2 3</sup>into the swine. <sup>1 2 3</sup>And <sup>1</sup>behold <sup>1 2 3</sup>the <sup>1</sup>whole <sup>1 2 3</sup>herd rushed down the steep into the <sup>1 2</sup>sea [<sup>3</sup>lake] (<sup>2</sup>*in number* about two thousand); <sup>1</sup>and perished in the waters [<sup>2</sup>and they were choked in the sea—<sup>3</sup>and were drowned]. <sup>1 2 3</sup>And <sup>3</sup>when <sup>1 2 3</sup>they that fed them <sup>3</sup>saw what had come to pass, they <sup>1 2 3</sup>fled, <sup>1</sup>and went away [<sup>1</sup>into the city], <sup>1 2 3</sup>and told <sup>1</sup>everything [<sup>2 3</sup>it] <sup>2 3</sup>in the city and in the country, <sup>1</sup>and what was befallen to them that were possessed with demons. And behold, all the city [<sup>2 3</sup>And they <sup>3</sup>went out] <sup>1 2</sup>came <sup>1</sup>out to meet Jesus <sup>6</sup>and <sup>2 3</sup>to see what <sup>2</sup>it was that <sup>2 3</sup>had come to pass. And they came to Jesus, and <sup>3</sup>found the man, from whom the demons were gone out [<sup>2</sup>behold him that was possessed with demons] <sup>2 3</sup>sitting, clothed and in his right mind, <sup>3</sup>at the feet of Jesus; <sup>2</sup>*even* him that had the legion; <sup>2 3</sup>and they were afraid.

<sup>2 3</sup>And they that saw it <sup>3</sup>told them how he [<sup>2</sup>declared unto them how it befell him] <sup>2 3</sup>that was possessed with demons <sup>3</sup>was made whole, <sup>2</sup>and concerning the swine. <sup>1 3</sup>And <sup>1</sup>when they saw him, <sup>3</sup>all the people of the country of the Gerasenes round about [<sup>1</sup>they] <sup>1</sup>besought [<sup>1</sup>him that he would]

<sup>a</sup> See Deut. 5:25. 1 Kings 17:17, 18. Luke 5:8 (§ 32) [Peter said to Jesus], "Depart from me: for I am a sinful man, O Lord. For he was amazed . . . at the draught of the fishes."



[<sup>2</sup>And they began to beseech — <sup>3</sup>asked] <sup>2</sup>him to <sup>1</sup><sup>2</sup><sup>3</sup>depart from <sup>1</sup><sup>2</sup>their borders [<sup>3</sup>them]; <sup>3</sup>for they were holden with great fear; and he entered into a boat, and returned. But [<sup>2</sup>And] <sup>2</sup>as he was entering into the boat, <sup>3</sup>the man from whom the demons were gone out prayed [<sup>2</sup>he that had been possessed with demons besought] <sup>2</sup>him that he might be with him. <sup>2</sup>And he suffered him not, <sup>2</sup>but [<sup>3</sup>he] <sup>3</sup>sent him away, saying [<sup>3</sup>saith] <sup>2</sup>unto him, Go, <sup>3</sup>return <sup>2</sup>to thy house <sup>2</sup>unto thy friends, <sup>3</sup>and declare [<sup>2</sup>and tell them] <sup>2</sup>how great things <sup>3</sup>God <sup>2</sup>the Lord <sup>2</sup>hath done for thee, <sup>3</sup>and *how* he had mercy on thee.

<sup>2</sup>And he went his way, <sup>2</sup>and began to publish [<sup>3</sup>publishing] <sup>3</sup>throughout the whole city <sup>3</sup>and <sup>2</sup>in Decapolis <sup>2</sup>how great things Jesus had done for him: <sup>3</sup>and all men did marvel.

<sup>2</sup>And when Jesus had crossed over again in a boat unto the other side [<sup>1</sup>And he entered into a boat, and crossed over], <sup>3</sup>and came into his own city, <sup>2</sup>a great [<sup>3</sup>And as Jesus returned, the] <sup>2</sup>multitude <sup>2</sup>was gathered unto him: <sup>3</sup>and <sup>3</sup>welcomed him, for they were all waiting for him: <sup>2</sup>and he was by the sea.

## §56. JESUS RAISES JAIRUS' DAUGHTER; AND HEALS THE WOMAN WITH AN ISSUE OF BLOOD.

*Capernaum. (No. 37.)*

Matt. 9:18-26. Mark 5:21b-43. Luke 8:40b-56.

(<sup>2</sup>AND when Jesus had crossed over again in a boat unto the other side, a great [<sup>3</sup>And as Jesus returned the] <sup>2</sup>multitude <sup>2</sup>was gathered unto him <sup>3</sup>and <sup>3</sup>welcomed him; for they were all waiting for him; <sup>2</sup>and he was by the sea.)

<sup>1</sup>While he spake these things unto them, [<sup>3</sup>And] <sup>1</sup>behold,

*b* Mark 1:44, 45 (§ 35) [In Galilee where they received Jesus he said to the leper whom he had healed], "See thou say nothing to any man. . . . But he . . . began to publish it much, . . . insomuch that Jesus could no more openly enter into a city, but was without in desert places." Mark 7:36 (§ 66a).

there came [<sup>2</sup>And there cometh] <sup>2</sup>one of the rulers [<sup>2</sup>a man named Jairus, and he was a ruler] <sup>2</sup>of the synagogue, <sup>2</sup>Jairus by name; <sup>2</sup>and <sup>2</sup>seeing him <sup>2</sup>he <sup>2</sup>fell down at Jesus' feet [<sup>2</sup>a ruler], <sup>2</sup>and worshipped him; <sup>2</sup>and besought him to come into his house [<sup>2</sup>falling at his feet, and beseecheth him much], <sup>2</sup>saying, My <sup>2</sup>little <sup>2</sup>daughter (<sup>2</sup>for he had an only daughter, about twelve years of age) <sup>2</sup>is at the point of death [<sup>2</sup>and she lay a dying]: *I pray thee*, that thou [<sup>2</sup>is even now dead: but] <sup>2</sup>come and lay thy <sup>2</sup>hands on her, that she may be made whole and live [<sup>2</sup>hand upon her, and she shall live]. <sup>2</sup>And Jesus arose <sup>2</sup>and [<sup>2</sup>he] <sup>2</sup>went with [<sup>2</sup>followed] <sup>2</sup>him, <sup>2</sup>and so *did* his disciples; <sup>2</sup>and a great multitude followed him, and they [<sup>2</sup>But as he went the multitudes] <sup>2</sup>thronged him.

<sup>2</sup>And <sup>2</sup>behold, <sup>2</sup>a woman, who had [<sup>2</sup>And a woman having] <sup>2</sup>an <sup>2</sup>issue of blood twelve years, <sup>2</sup>and had suffered many things of many physicians, and <sup>2</sup>who <sup>2</sup>had spent <sup>2</sup>all that she had [<sup>2</sup>all her living] <sup>2</sup>upon <sup>2</sup>them [<sup>2</sup>physicians], <sup>2</sup>and could not be healed of any: <sup>2</sup>and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, <sup>2</sup>came <sup>2</sup>in the crowd <sup>2</sup>behind <sup>2</sup>him, <sup>2</sup>and touched <sup>2</sup>the border of <sup>2</sup>his garment. <sup>2</sup>For she said <sup>2</sup>within herself, <sup>2</sup>If I <sup>2</sup>do but touch his garment [<sup>2</sup>touch but his garments], <sup>2</sup>I shall be made whole. <sup>2</sup>And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague [<sup>2</sup>and immediately the issue of her blood stancheth]. <sup>2</sup>And <sup>2</sup>straightway <sup>2</sup>Jesus, <sup>2</sup>perceiving in himself that <sup>2</sup>the power *proceeding* from him had gone forth, turned him about in the crowd, and <sup>2</sup>said, Who [<sup>2</sup>is it that] <sup>2</sup>touched <sup>2</sup>my garments [<sup>2</sup>me]? <sup>2</sup>And <sup>2</sup>when all denied, Peter <sup>2</sup>and <sup>2</sup>his disciples [<sup>2</sup>said, and they] <sup>2</sup>that were with him <sup>2</sup>said unto him, <sup>2</sup>Master, <sup>2</sup>thou seest <sup>2</sup>the <sup>2</sup>multitudes [<sup>2</sup>multitude] <sup>2</sup>thronging thee, <sup>2</sup>and they <sup>2</sup>press thee and crush *thee*; <sup>2</sup>and sayest thou, Who

*a* Lev. 15:25 [the law concerning her uncleanness].

*b* Luke 6:19 (§ 42), "All the multitude sought to touch him: for power came forth from him, and healed them all."



touched me? <sup>3</sup>But Jesus said, Some one did touch me: for I perceived that power had gone forth from me. <sup>2</sup>And he looked round about to see her that had done this thing. <sup>3</sup>And when [<sup>2</sup>But] <sup>23</sup>the woman <sup>3</sup>saw that she was not hid, <sup>2</sup>knowing what had been done to her, <sup>3</sup>she <sup>23</sup>came <sup>2</sup>fearing and <sup>23</sup>trembling, and <sup>3</sup>falling [<sup>2</sup>fell] <sup>23</sup>down before him, [<sup>2</sup>and] <sup>2</sup>told him all the truth, <sup>5</sup>and <sup>3</sup>declared in the presence of all the people for what cause she touched him, and how she was healed immediately. <sup>23</sup>And he said unto her [<sup>1</sup>But Jesus turning and seeing her, said], <sup>123</sup>Daughter, <sup>1</sup>be of good cheer; <sup>123</sup>thy <sup>6</sup>faith hath made thee whole; <sup>23</sup>go in peace, <sup>2</sup>and be whole of thy plague. <sup>1</sup>And the woman was made whole from that hour.

<sup>23</sup>While he yet spake, <sup>2</sup>they come [<sup>3</sup>there cometh one] <sup>23</sup>from the ruler of the synagogue's *house*, saying, Thy daughter is dead; <sup>2</sup>why troublest thou the Master any further? [<sup>3</sup>trouble not the Master.] <sup>23</sup>But Jesus, <sup>3</sup>hearing it, <sup>2</sup>not heeding the word spoken, saith unto the ruler of the synagogue [<sup>3</sup>answered him], <sup>23</sup>Fear not, only believe; <sup>3</sup>and she shall be made whole. And when he came to the house, he suffered not any man to enter in [<sup>2</sup>And he suffered no man to follow] <sup>23</sup>with him, save Peter and James and John, <sup>2</sup>the brother of James, <sup>3</sup>and the father of the maiden and her mother. And all were weeping, and bewailing her. <sup>1</sup>And when Jesus came into the ruler's house, and saw <sup>d</sup>the flute-players, and the crowd making a tumult [<sup>2</sup>And they come to the house of the ruler of the synagogue; and he beholdeth a tumult], <sup>2</sup>and *many* weeping and wailing greatly, [<sup>3</sup>but] <sup>13</sup>he said [<sup>2</sup>And when he was entered in, he saith] <sup>2</sup>unto them, <sup>1</sup>Give <sup>6</sup>place. <sup>2</sup>Why make ye a tumult, and weep? <sup>3</sup>Weep not; <sup>13</sup>for <sup>1</sup>the damsel [<sup>2</sup>the child — <sup>3</sup>she] <sup>123</sup>is

<sup>c</sup> Luke 17:19 (§ 80) *id.* [to the leper who returned and gave God the glory]; 18:42 (§ 109) *id.* [to the blind healed near Jericho]. See Luke 7:50 (§ 81), "Thy faith hath saved thee" [said to the woman who was a sinner].

<sup>d</sup> See 2 Chro. 35:25 [mourners for king Josiah].

<sup>e</sup> Acts 20:10.

not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. And taking the child [<sup>1</sup>But when the crowd was put forth, he entered in, and took her] <sup>1</sup>by the hand, <sup>2</sup>he saith unto her, Talitha cumi: which is, being interpreted, Damsel, I say unto thee, <sup>3</sup>Arise. [<sup>2</sup>But he taking her by the hand called, saying, Maiden, arise.] <sup>4</sup>And her spirit returned; <sup>1</sup>and <sup>2</sup>straightway <sup>1</sup>the damsel <sup>2</sup>rose up [<sup>1</sup>arose.] [<sup>2</sup>and she rose up immediately] <sup>2</sup>and walked; for she was twelve years old. And they <sup>2</sup>and her parents <sup>2</sup>were amazed <sup>2</sup>straightway with a great amazement. And [<sup>2</sup>but] <sup>2</sup>he charged them <sup>3</sup>to tell no man what had been done [<sup>2</sup>much that no man should know this]: <sup>2</sup>and he commanded that *something* <sup>2</sup>should <sup>2</sup>be given her to eat. <sup>1</sup>And the fame hereof went forth into all the land.

## §57. TWO BLIND MEN HEALED. A DUMB SPIRIT CAST OUT.

*Capernaum. (No. 37.)*

*Matt. 9:27-34.*

AND as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say

*f* John 11:11 (§ 101), "Our friend Lazarus is fallen asleep, . . . now Jesus had spoken of his death." [Sleep meaning death]: Matt. 27:52 (§ 156), Acts 13:36, 1 Cor. 11:30 and 15:6, 20, 51, 1 Thess. 4:13, 14.

*g* Luke 7:14 (§ 46) [Raising the widow's son at Nain], "I say unto thee, Arise." John 11:43 (§ 101).

*h* 1 Kings 17:22.

*i* Matt. 8:4. Luke 5:14 (§ 35) *id.* Matt. 9:30 (§ 57) *id.* Matt. 17:9 (§ 71).

*a* Matt. 15:22 (§ 65) *id.* [by the Syrophoenician woman.] Matt. 20:30, etc. (§ 109) *id.* [by the blind beggars at Jericho].



unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus strictly charged them, saying, <sup>b</sup>See that no man know it. <sup>c</sup>But they went forth, and spread abroad his fame in all that land.

<sup>d</sup>And as they went forth, behold, there was brought to him a dumb man possessed with a demon. And when the demon was cast out, the dumb man spake: and the multitudes marveled, saying, It was never so seen in Israel. But the Pharisees said, By the prince of the demons casteth he out demons.

### §58. JESUS AGAIN VISITS NAZARETH, AND IS AGAIN REJECTED. (No. 38.)

Matt. 13:54-58. Mark 6:1-6a.

<sup>2</sup>AND he went out from thence and he cometh [<sup>1</sup>And coming] <sup>1 2</sup>into <sup>c</sup>his own country; <sup>2</sup>and his disciples follow him. And when the sabbath was come, he began to teach in the [<sup>1</sup>he taught them in their] <sup>1 2</sup>synagogue; <sup>1</sup>insomuch that [<sup>2</sup>and] <sup>2</sup>many hearing him [<sup>1</sup>they] <sup>1 2</sup>were astonished <sup>1</sup>and said [<sup>2</sup>saying], <sup>1 2</sup>Whence <sup>b</sup>hath this man <sup>2</sup>these things? and what is the wisdom that is given unto this man, and *what mean* such [<sup>1</sup>this wisdom and these] <sup>1 2</sup>mighty works <sup>2</sup>wrought by his hands? <sup>1 2</sup>Is <sup>c</sup>not this <sup>2</sup>the carpenter [<sup>1</sup>the carpenter's

§57. *b* Matt. 8:4, etc. (§ 35) *id.* [to the leper cleansed]. Matt. 12:15, 16 (§ 42); 17:1, 9 (§ 71).

*c* Mark 7:36 (§ 66a).

*d* Matt. 12:22-24 (§ 50a) [A blind and dumb man possessed said to be healed by Beelzebub].

§58. *a* Matt. 2:21, 23 (§ 14). Luke 4:16-30 (§ 30), "he came to Nazareth, where he had been brought up" [and where he was rejected about a year before this].

*b* John 6:41, 42 (§ 63), "The Jews . . . murmured . . . because he said, I am the bread that came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know?"

*c* Isa. 49:7, "him whom man despiseth, . . . him whom the nation abhorreth." Luke 3:23 (§ 9 and § 17), "Jesus himself, . . . being the son (as was supposed) of Joseph." See on *b* above.

son? Is not his mother called Mary? and <sup>d</sup>his brethren, <sup>e</sup>James, and Joseph and Simon and Judas] <sup>2</sup>the son of Mary and <sup>f</sup>brother of James, and Joses, and Judas, and Simon? <sup>1</sup>And his sisters are they not all [<sup>2</sup>and are not his sisters] <sup>2</sup>here <sup>1 2</sup>with us? <sup>1</sup>Whence then hath this man all these things? <sup>1 2</sup>And they were <sup>g</sup>offended in him. <sup>1</sup>But [<sup>2</sup>And] <sup>1 2</sup>Jesus said unto them, <sup>h</sup>A prophet is not without honour, save in his own country, <sup>2</sup>and among his own kin, <sup>1 2</sup>and in his own house. <sup>i</sup>And he <sup>2</sup>could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them [<sup>1</sup>did not many mighty works there because of their unbelief]. <sup>2</sup>And he marvelled because of their unbelief.

## §59. THE THIRD CIRCUIT THROUGH GALILEE. THE TWELVE SENT FORTH. (No. 39.)

Matt. 9:35-38; 10:1, 5-42 and 11:1. Mark 6:6b-13. Luke 9:1-6.

<sup>1</sup>AND Jesus [<sup>2</sup>And he] <sup>1 2</sup>went <sup>2</sup>round <sup>1 2</sup>about <sup>1</sup>all the cities and <sup>1 2</sup>the villages <sup>a</sup>teaching <sup>1</sup>in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. <sup>b</sup>But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, <sup>c</sup>as sheep not having a shepherd. Then saith he unto his disciples,

*d* "His brethren," Matt. 12:46 (§ 51) *id.*

*e* Mark 15:40 (§ 156), "James the less and . . . Joses."

*f* Gal. 1:19, "James, the Lord's brother."

*g* Matt. 11:6 (§ 47), "And blessed is he, whosoever shall find none occasion of stumbling in me."

*h* John 4:44 (§ 28), "Jesus himself testified, that a prophet hath no honour in his own country." Luke 4:24, on *a* above.

*i* See Mark 9:23 (§ 72), "All things are possible to him that believeth."

*a* See § 35 [first circuit through Galilee], and Luke 8:1-3 (§ 49) [second circuit through Galilee].

*b* Mark 6:34 (§ 61), "[Jesus] saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd."

*c* Num. 27:16 [people as sheep with no shepherd]. Also 1 Kings 22:17. Ezek. 34:5. Zech. 10:2.



“The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

<sup>1 2 3</sup>And he called <sup>3</sup>the twelve together <sup>1 2</sup>unto him [<sup>1</sup>his twelve disciples — <sup>2</sup>the twelve], <sup>1 3</sup>and gave them <sup>3</sup>power and <sup>1 3</sup>authority over <sup>3</sup>all demons [<sup>1</sup>unclean spirits] <sup>1</sup>to cast them out, and to heal all manner of disease and all manner of sickness [<sup>3</sup>and to cure diseases]. <sup>1</sup>These twelve Jesus sent forth <sup>2</sup>by two and two [<sup>3</sup>And he sent them forth] <sup>3</sup>to preach the kingdom of God, and to heal the sick [<sup>2</sup>and began to send them forth (by two and two:) and he gave them authority over the unclean spirits]: <sup>1</sup>and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of <sup>3</sup>the Samaritans; but <sup>2</sup>go rather to the <sup>1</sup>lost sheep of the house of Israel. And as ye go, preach, saying, “The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: <sup>4</sup>freely ye received, freely give.

<sup>2 3</sup>And he <sup>2</sup>charged them that they should [<sup>3</sup>said unto them] <sup>2 3</sup>take nothing for <sup>2</sup>*their* [<sup>3</sup>your] <sup>2 3</sup>journey, <sup>2</sup>save a staff only: <sup>1</sup>no gold, nor silver, nor brass [<sup>2</sup>no bread, no wallet, no money] <sup>2</sup>in their purse [Marg., Gr. “girdle” — <sup>3</sup>neither staff], <sup>3</sup>nor wallet, nor bread [<sup>3</sup>nor money]: neither have two coats <sup>1</sup>nor shoes, <sup>2</sup>but *to go* shod with sandals [<sup>2</sup>and said he, put not on two coats — <sup>1</sup>Get you (no gold, nor silver, nor brass) in your purses;

*d* Luke 10:2 (§ 78) [to the seventy], “The harvest is plenteous” [etc., with same prayer for labourers]. John 4:35 (§ 27) [to the disciples, on seeing the Samaritans coming to him], “Lift up your eyes, and look on the fields, that they are white already unto harvest.”

*e* 2 Thess. 3:1 “brethren, pray for us, that the word of the Lord may run and be glorified.”

*f* See 2 Kings 17:23 [regarding Samaria]. John 4:9, 20 (§ 27) [Jesus and the woman of Samaria].

*g* [The gospel, . . . first to the Jews] Matt. 15:22, 24 (§ 65). Acts 13:46.

*h* Isa. 53:6, “All we like sheep have gone astray.” Jer. 50:6, 17. Ezek. 34:5, 16. 1 Pet. 2:2, 5.

*i* Matt. 3:2 (§ 16), *id.* [Said by John the Baptist]; 4:17 (§ 28), *id.* [said by Jesus himself]. Luke 10:9 (§ 78), *id.* [Said to the seventy].

*k* See Acts 8:18 [Of old, men of God were wont to receive presents: and Jesus makes the same provision for the twelve, and the seventy]. See 1 Sam. 9:7. Luke 10:4 (§ 78); 22:3, 5 (§ 135).

no wallet for your journey, neither two coats, (nor shoes), nor staff]:  
 'for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and [<sup>2</sup>And he said unto them] <sup>2</sup>whosoever ye enter into a house, <sup>1</sup><sup>2</sup>there abide, till ye <sup>2</sup>depart thence [<sup>1</sup>go forth.—<sup>3</sup>And into whatsoever house ye enter, there abide, and thence depart]. <sup>1</sup>And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

<sup>2</sup>And whatsoever place shall not [<sup>1</sup>And whosoever shall not] <sup>1</sup><sup>2</sup>receive you, <sup>1</sup>nor hear your words [<sup>2</sup>and they hear you not], <sup>1</sup><sup>2</sup>as ye go forth [<sup>2</sup>thence] <sup>1</sup>out of that house or that city [<sup>3</sup>And as many as receive you not, when ye depart from that city], <sup>1</sup><sup>2</sup><sup>3</sup>shake off <sup>m</sup>the dust <sup>3</sup>from [<sup>2</sup>that is under —<sup>1</sup>of] <sup>1</sup><sup>2</sup><sup>3</sup>your feet <sup>2</sup><sup>3</sup>for a testimony <sup>3</sup>against [<sup>2</sup>unto] <sup>2</sup><sup>3</sup>them. <sup>1</sup>Verily I say unto you, <sup>2</sup>It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

<sup>1</sup>Behold, I send you forth as sheep in the midst of wolves: <sup>o</sup>be ye therefore wise as serpents, and <sup>p</sup>harmless as doves. But beware of men: <sup>q</sup>for they will deliver you up to councils, and in their synagogues they will scourge you; yea, and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and the father his child:

*l* Luke 10:7 (§ 78), "For the labourer is worthy of his hire" [Said to the seventy. Compare similar instructions to]. 1 Cor. 9:7-14. 1 Tim. 5:18.

*m* Acts 13:50 and 18:5.

*n* Matt. 11:22, 24 (§ 79), *id.* [Against Chorazin, Bethsaida and Capernaum].

*o* Rom. 16:19, "I would have you wise unto that which is good, and simple unto that which is evil."

*p* 1 Cor. 14:20, "In malice be ye babes, but in mind be men." Phil. 2:15.

*q* Luke 12:11 (§ 80). Acts 5:40; 12:1; 24:10-21; 25:1 and 7:23. 2 Tim. 4:16.



and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: 'but he that endureth to the end, the same shall be saved. But when they persecute you in this city, 'flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, 'till the Son of man be come.

<sup>1</sup> "A disciple is not above his master, nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. 'If they have called the master of the house Beelzebub, how much more *shall they call* them of his household! Fear them not therefore: for there is nothing "covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. "And be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell [Marg., Gr., "Gehenna"]. Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but 'the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. Every one therefore who shall "confess me before men, him will <sup>b</sup>I also confess before my Father who is in heaven. But whosoever 'shall deny me

*r* Matt. 24:13 (§ 126b), *id.*, "He that endureth to the end the same shall be saved." [Compare nearly all of § 126b.]

*s* Matt. 2:13 (§ 13a); 4:12 (§ 27); 12:4 (§ 40). Acts 8:1; 9:23, 25 and 14:5.

*t* Matt. 16:28 (§ 70b).

*u* Luke 6:40 (§ 44), "The disciple is not [above his master: but every one when he is perfected shall be as his master." John 13:16 (§ 132) and 15:20 (§ 136b).

*v* Matt. 12:24 (§ 50a). John 8:48, 52 (§ 83).

*w* Mark 4:22 (§ 52), *id.* [Of a lamp to be set on a stand]. Luke 12:2, 3 (§ 90), *id.* [Of the leaven of the Pharisees].

*x* Luke 12:4, 5 (§ 90), *id.* Isa. 8:12 [Quoted by] 1 Pet. 3:14.

*y* See 1 Sam. 14:45. 2 Sam. 14:11. Luke 21:17 (§ 126b). Acts 27:34.

*a* Luke 12:8 (§ 90), *id.*, but for "before my Father who is in heaven," Luke reads, "before the angels of God." Rom. 10:9.

*b* Rev. 3:5.

*c* Mark 8:38 (§ 70b). 2 Tim. 2:12, "If we shall deny him, he also will deny us."



before men, him will I also deny before my Father who is in heaven.

<sup>1</sup>“Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man’s foes *shall be* they ‘of his own household. ‘He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that doth not take ‘his cross and follow after me, is not worthy of me. ‘He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

‘He that receiveth you ‘receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive ‘a prophet’s reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward. ‘And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

‘And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities. ‘And they departed, and went throughout the villages, preaching the gospel [<sup>2</sup>And they went out, and preached] ‘and <sup>2</sup>that *men* should repent, ‘and

*d* Luke 12:49, etc. (§ 92).

*e* Mic. 6:6. Psa. 41:9 [Applied] John 13:18 (§ 132). Psa. 55:12.

*f* Luke 14:26 (§ 97), “If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”

*g* [Cross bearing enjoined.] Matt. 16:24 (§ 70b). Luke 14:27 (§ 97).

*h* [Saving and losing life.] Matt. 16:25 (§ 70b). Luke 17:33 (§ 102). John 12:25 (§ 124).

*i* Luke 9:48 (§ 75a), *id.* Luke 10:16 (§ 79). John 12:44 (§ 125).

*k* 1 Kings 17:10-24; 18:4 and 2 Kings 4:8-37.

*l* Matt. 18:5 (§ 75a) and 25:31, 37 (§ 128). Heb. 6:10.



healing everywhere. <sup>2</sup>And they cast out many demons, and anointed with oil many that were sick, and healed them.

## §60. HEROD'S OPINION OF JESUS. ACCOUNT OF THE DEATH OF JOHN THE BAPTIST.

Matt. 14:1-12. Mark 6:14-29. Luke 9:7-9.

<sup>1</sup>AT that season [<sup>°</sup>Now] <sup>1</sup><sup>3</sup>Herod the tetrarch heard <sup>1</sup>the report concerning Jesus <sup>6</sup>and <sup>3</sup>of all that was done [<sup>2</sup>And King Herod heard thereof]; <sup>3</sup>for his name had become known [<sup>2</sup>and he said, John the Baptist [Marg. Gr. "the Baptizer"] is risen from the dead, and therefore do these powers work in him]: <sup>3</sup>and Herod said, John I beheaded, but who is this, about whom I hear such things? And he sought to see him: <sup>3</sup>and he was much perplexed, because that it was said "by some, that John was risen from the dead: and by some, that Elijah had appeared: and by others, that one of the old prophets was risen again [<sup>2</sup>But others said, It is Elijah]. <sup>2</sup>And others said, *It is a prophet, even as one of the prophets.* <sup>6</sup>But Herod, when he heard *thereof* [<sup>1</sup>and] <sup>1</sup><sup>2</sup>said <sup>1</sup>unto his servants, This is <sup>1</sup><sup>2</sup>John <sup>1</sup>the Baptist <sup>2</sup>whom I beheaded; <sup>1</sup><sup>2</sup>he is risen <sup>1</sup>from the dead; and therefore do these powers work in him. <sup>1</sup><sup>2</sup>For Herod <sup>2</sup>himself <sup>1</sup><sup>2</sup>had <sup>2</sup>sent forth and <sup>1</sup><sup>2</sup>laid hold <sup>2</sup>upon [<sup>1</sup>on] <sup>1</sup><sup>2</sup>John, and bound him, <sup>1</sup>and put him <sup>1</sup><sup>2</sup>in prison for the sake of Herodias, his brother Philip's wife: <sup>2</sup>for he had married her. <sup>1</sup><sup>2</sup>For John said unto <sup>2</sup>Herod [<sup>1</sup>him], <sup>1</sup><sup>2</sup>It is 'not lawful for thee to have <sup>2</sup>thy brother's wife [<sup>1</sup>her]. And Herodias set herself against him, and desired to kill him; and she could not; for Herod [<sup>1</sup>And] <sup>1</sup>when he would have put him to death [<sup>1</sup>he] feared the multitude, because they counted him <sup>d</sup>as a prophet,

*a* Matt. 16:13 (§ 70a), "Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."

*b* Luke 3:19 (§ 26) [Seizure and imprisonment of John].

*c* Lev. 18:16 and 22:21 [Laws against taking a brother's wife].

*d* Matt. 21:26 (§ 116), *id.* [Said by the chief priests].

'and he 'feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. And when a convenient day was come, that Herod on his 'birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when [<sup>1</sup>But when Herod's birthday came] <sup>1</sup>'the daughter of Herodias <sup>2</sup>'herself, came in and <sup>1</sup>'danced <sup>1</sup>'in the midst, <sup>2</sup>'she [<sup>1</sup>and] <sup>1</sup>'pleased Herod <sup>2</sup>'and them that sat at meat with him: and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, <sup>2</sup>'Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom [<sup>1</sup>Whereupon he promised with an oath to give her whatsoever she should ask]. <sup>2</sup>'And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

<sup>2</sup>'And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith [<sup>1</sup>And she being put forward by her mother, saith] <sup>1</sup>'give me <sup>1</sup>'here <sup>1</sup>'in a charger the head of John the Baptist. And the king was <sup>2</sup>'exceeding sorry [<sup>1</sup>grieved]; <sup>1</sup>'but for the sake of his oaths, and of them that sat at meat <sup>1</sup>'with him, <sup>2</sup>'he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head; and he went [<sup>1</sup>he commanded it to be given; and he sent] <sup>1</sup>'and beheaded <sup>1</sup>'John [<sup>2</sup>him] <sup>1</sup>'in the prison, <sup>2</sup>'and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother [<sup>1</sup>And his head was brought in a charger, and given to the damsel; and she brought it to her mother]. <sup>1</sup>'And <sup>2</sup>'when <sup>1</sup>'his disciples <sup>2</sup>'heard *thereof*, they <sup>1</sup>'came and took up <sup>1</sup>'the [<sup>2</sup>his] <sup>1</sup>'corpse, and <sup>2</sup>'laid it in a tomb [<sup>1</sup>buried him]; <sup>1</sup>'and they went and told Jesus.

*e* Gen. 40:20, "It came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants."

*f* Esth. 5:3, "Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom." 8, *id.* and 7:2, *id.*



§61. THE TWELVE RETURN TO JESUS. THEY RETIRE  
ACROSS THE LAKE. FIVE THOUSAND FED.

*Near Bethsaida. (No. 40.)*

Matt. 14:13-21. Mark 6:30-44. Luke 9:10-17. John 6:1-14.

<sup>1</sup> <sup>2</sup>AND the apostles, <sup>3</sup>when they were returned, <sup>2</sup>gather themselves together unto Jesus: and they told him all things, whatsoever [<sup>3</sup>declared unto him what things] <sup>2</sup><sup>3</sup>they had done, <sup>2</sup>and whatsoever they had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest awhile. <sup>4</sup>For there were many coming and going, and they had no leisure so much as to eat. <sup>5</sup>And he took them, and [<sup>1</sup>Now when Jesus heard it, <sup>5</sup>the death of John the Baptist, <sup>1</sup>he] <sup>1</sup><sup>3</sup><sup>6</sup>withdrew <sup>1</sup>from thence in a boat [<sup>4</sup>After these things Jesus went away] <sup>4</sup>to the other side of the sea of Galilee, which is *the sea* of Tiberias [<sup>2</sup>And they went away in the boat] <sup>1</sup><sup>2</sup>to a desert place <sup>1</sup><sup>2</sup><sup>3</sup>apart <sup>5</sup>belonging <sup>3</sup>to a city called Bethsaida. <sup>1</sup>And when the multitudes heard *thereof* <sup>2</sup>and [<sup>3</sup>the people] saw them going, and many knew *them* <sup>1</sup>they [<sup>3</sup>But the multitudes perceiving it] <sup>1</sup><sup>3</sup>followed him [<sup>4</sup>And a great multitude followed him]; <sup>4</sup>because they beheld the signs which he did on them that were sick; <sup>2</sup>and they ran there together <sup>1</sup><sup>2</sup>on foot from <sup>2</sup>all <sup>1</sup><sup>2</sup>the cities, <sup>2</sup>and outwent them. <sup>4</sup>And Jesus went up into the mountain, and there he sat with his disciples. <sup>4</sup>Now the passover, the feast of the Jews, was at hand; <sup>1</sup><sup>2</sup>and he came forth, and saw a

*a* Mark 3:20 (§ 50a), "the multitude cometh together again, so that they could not so much as eat bread."

*b* Matt. 10:23 (§ 59), and 12:14 (§ 41), "the Pharisees . . . took counsel against him, how they might destroy him. And Jesus perceiving it withdrew from thence."

*c* Lev. 23:5, 7, "In the fourteenth *day* of the first month [nearly corresponding to our April] at even is the LORD's passover, . . . ye shall do no servile work therein." John 2:13 (§ 23), "the passover [*i. e.* the first of Jesus' public ministry] was at hand." 5:1 (§ 39), "there was a feast of the Jews" [*i. e.* the second passover of his public ministry].

great multitude, and he had <sup>d</sup>compassion on them, <sup>e</sup>because they were as sheep not having a shepherd; <sup>f</sup>and he welcomed them, <sup>g</sup>and he began to teach them many things, <sup>h</sup>and spake to them of the kingdom of God, <sup>i</sup>and [<sup>j</sup>healed] their sick <sup>k</sup>and them that had need of healing he healed. <sup>l</sup>And when the day was now far spent, his [<sup>m</sup>And when even was come, the] <sup>n</sup>disciples came <sup>o</sup>unto him, and said [<sup>p</sup>to him, saying], <sup>q</sup>The place is desert, <sup>r</sup>and the day is now far spent [<sup>s</sup>and the time is already past—<sup>t</sup>And the day began to wear away; and the twelve came, and said unto him]. <sup>u</sup>Send <sup>v</sup>the <sup>w</sup>multitudes [<sup>x</sup>them—<sup>y</sup>multitude] <sup>z</sup>away, that they may go into the villages, <sup>aa</sup>and country round about, <sup>ab</sup>and lodge, <sup>ac</sup>and buy themselves <sup>ad</sup>somewhat to eat [<sup>ae</sup>food—<sup>af</sup>and get provisions; for we are here in a desert place]. <sup>ag</sup>Jesus therefore, lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do.) Philip answered him, Two hundred ‘shillings’ worth of bread is not sufficient for them, that every one may take a little. <sup>ah</sup>But <sup>ai</sup>Jesus [<sup>aj</sup>he] <sup>ak</sup>answered and <sup>al</sup>said unto them, <sup>am</sup>They have no need to go away; <sup>an</sup>give ye them to eat. <sup>ao</sup>And they say unto him, <sup>ap</sup>Shall we go and buy two hundred shillings’ worth of bread, and give them to eat? And he saith unto them, How many loaves have ye? go *and* see. <sup>aq</sup>One of his disciples, Andrew, Simon Peter’s brother [<sup>ar</sup>And] <sup>as</sup>when <sup>at</sup>he [<sup>au</sup>they] <sup>av</sup>knew <sup>aw</sup>saith unto him, There is a lad here who hath <sup>ax</sup>five barley [<sup>ay</sup>And they say unto him, We have here but five] <sup>az</sup>loaves [<sup>ba</sup>they say, Five] <sup>bb</sup>and two fishes; <sup>bc</sup>but what are

*d* Matt. 9:36 (§ 59), “When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.”

*e* See note *b* on § 120a.

*f* See Num. 11:11, 13, 22 [Moses contemplating feeding the Jews]. 2 Kings 4:42 [Elisha feeding one hundred men with twenty loaves].

*g* See Matt. 15:32, 39 (§ 66b) [miracle of feeding four thousand, beside women and children with seven loaves and a few fishes, when there remained seven baskets full of fragments].



these among so many? [<sup>3</sup>And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people]. (<sup>3</sup>For they were about five thousand men.) <sup>1</sup>And <sup>4</sup>Jesus [<sup>1</sup>he] <sup>1</sup>said, <sup>1</sup>Bring them hither to me; <sup>3</sup>and he said unto his disciples, <sup>3</sup>Make <sup>4</sup>the people [<sup>3</sup>them] <sup>3</sup>sit down [*Marg., Gr., "recline"*] <sup>3</sup>in [<sup>2</sup>And he commanded them that all should sit down by] <sup>2</sup>companies, <sup>3</sup>about fifty each, <sup>2</sup>upon the green grass. (<sup>4</sup>Now there was much grass in the place.) [<sup>1</sup>And he commanded the multitudes to sit down on the grass] <sup>2</sup>And they sat down in ranks, by hundreds, and by fifties [<sup>4</sup>So the men sat down, in number about five thousand—<sup>3</sup>And they did so, and made them all sit down]. <sup>4</sup>Jesus therefore [<sup>1</sup><sup>2</sup><sup>3</sup>And he] <sup>1</sup><sup>2</sup><sup>3</sup>took the <sup>1</sup><sup>2</sup><sup>3</sup>five <sup>1</sup><sup>2</sup><sup>3</sup>loaves, <sup>1</sup><sup>2</sup><sup>3</sup>and the two fishes, and looking up to heaven, he <sup>3</sup>blessed [<sup>3</sup>them], and break <sup>2</sup>the loaves; <sup>1</sup><sup>2</sup><sup>3</sup>and [<sup>2</sup>he] gave [<sup>1</sup>the loaves] <sup>1</sup><sup>2</sup><sup>3</sup>to the disciples, <sup>1</sup>and the disciples to the multitudes [<sup>2</sup>to set before them—<sup>3</sup>to set before the multitude.] [<sup>4</sup>and having given thanks, he distributed to them that were set down]; <sup>4</sup>likewise also of [<sup>2</sup>and] <sup>2</sup>the <sup>2</sup>two <sup>2</sup>fishes <sup>2</sup>divided he among them all, <sup>4</sup>as much as they would. <sup>1</sup><sup>2</sup><sup>3</sup>And they did <sup>1</sup><sup>2</sup>all <sup>1</sup><sup>2</sup>eat, and were [<sup>3</sup>all] filled. <sup>4</sup>And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves [<sup>3</sup>and there was taken up that which remained over to them of broken pieces, twelve baskets] <sup>2</sup>and the fishes <sup>4</sup>which remained over unto them that had eaten [<sup>1</sup>and they took up that which remained over of the broken pieces, twelve baskets full]. [<sup>2</sup>And they took up broken pieces, twelve basketfuls, (and) also of (the fishes).] <sup>1</sup><sup>2</sup>And they that <sup>2</sup>ate the loaves [<sup>1</sup>did eat] <sup>1</sup><sup>2</sup>were <sup>1</sup>about <sup>1</sup><sup>2</sup>five thousand men, <sup>1</sup>besides women and children. <sup>4</sup>When therefore the people saw the sign which he did, they said, This is of a truth <sup>4</sup>the prophet that cometh into the world.

*gg* See 1 Sam. 9:13. Matt. 26:26 (§ 134) [at the Lord's supper].

*h* Gen. 49:10. Deut. 18:15, 18. Matt. 11:2, 3 (§ 47). John 1:19, 21 (§ 19); 4:19, 26 (§ 27); 7:40 (§ 81).

## §62a. JESUS WALKS ON THE WATER.

*Sea of Galilee. (No. 41.)*

Matt. 14:22-33. Mark 6:45-52. John 6:15-21.

<sup>1</sup> <sup>2</sup>AND straightway he constrained <sup>2</sup>his [<sup>1</sup>the] <sup>1</sup> <sup>2</sup>disciples to enter into the boat, and to go before him unto the other side <sup>2</sup>to Bethsaida, while he himself sendeth the multitude away [<sup>1</sup>till he should send the multitudes away]. <sup>4</sup>Jesus therefore perceiving that they were about to come and take him by force, to make him king: <sup>1</sup>and after he had sent the multitudes away, <sup>2</sup>and [<sup>2</sup>after he] had taken leave of them, <sup>4</sup>withdrew again into the mountain himself alone [<sup>1</sup>he went up into the mountain apart — <sup>2</sup>he departed into the mountain] <sup>1</sup> <sup>2</sup>to <sup>a</sup>pray.

<sup>1</sup> <sup>2</sup> <sup>4</sup>And when <sup>4</sup>evening came [<sup>1</sup> <sup>2</sup>even was come, <sup>2</sup>the boat was in the midst of the sea, and] <sup>1</sup> <sup>2</sup>he <sup>1</sup>was there <sup>1</sup> <sup>2</sup>alone <sup>2</sup>on the land: <sup>5</sup>and <sup>4</sup>his disciples went down unto the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. And the sea was rising by reason of a great wind that blew; <sup>5</sup>and [<sup>1</sup>But] <sup>1</sup>the boat was now in the midst of the sea, distressed by the waves. <sup>2</sup>And seeing them distressed in rowing, <sup>1</sup> <sup>2</sup>for the wind was contrary <sup>2</sup>unto them, about [<sup>1</sup>And in the] <sup>1</sup> <sup>2</sup>the fourth watch of the night he <sup>1</sup>came [<sup>2</sup>cometh] <sup>1</sup> <sup>2</sup>unto them, walking <sup>1</sup>upon [<sup>2</sup>on] <sup>1</sup> <sup>2</sup>the sea: <sup>2</sup>and <sup>6</sup>he would have passed by them. <sup>4</sup>When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat. <sup>1</sup> <sup>4</sup>And <sup>1</sup>when the disciples [<sup>2</sup>but

*a* Mark 1:35 (§ 35) [On commencing his first circuit through Galilee], “in the morning, a great while before day, he rose up and went out . . . into a desert place, and there prayed.” Luke 6:12 (§ 43) [on choosing the twelve], “he went out into the mountain to pray: and he continued all night in prayer to God.” Luke 9:28 (§ 71) [Transfigured while praying].

*b* Luke 24:28 (§ 167) [On his way to Emmaus], “he made as though he would go further.”



they, when they] <sup>1</sup><sup>2</sup>saw him 'walking on the sea' <sup>1</sup><sup>4</sup>they were 'afraid <sup>5</sup>and <sup>1</sup>troubled, saying, It is [<sup>2</sup>supposed that it was] <sup>1</sup><sup>2</sup>an apparition; and <sup>1</sup>they <sup>1</sup><sup>2</sup>cried out <sup>1</sup>for fear (<sup>2</sup>for they all saw him, and were troubled). <sup>1</sup>But straightway Jesus spake unto them, saying [<sup>2</sup>But he straightway spake with them, and saith unto them—<sup>4</sup>But he saith unto them], <sup>1</sup><sup>2</sup>Be of good cheer; <sup>1</sup><sup>2</sup>'it is I; be not afraid. <sup>1</sup>And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when they were gone up [<sup>2</sup>And he went up unto them] <sup>1</sup><sup>2</sup>into the boat, [<sup>2</sup>and] the wind ceased; <sup>2</sup>and they were sore amazed in themselves: for they <sup>d</sup>understood not concerning the loaves, but 'their heart was hardened. <sup>4</sup>They were willing therefore to receive him into the boat; <sup>1</sup>and they [<sup>1</sup>that were in the boat] worshipped him, saying, Of a truth thou art <sup>5</sup>the Son of God. <sup>4</sup>And straightway the boat was at the land whither they were going.

*c* Job 9:2, 8, "God . . . alone . . . treadeth upon the waves of the sea."

*d* Mark 8:17 (§ 68), "Jesus . . . saith, . . . Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve."

*e* Mark 3:2, 5 (§ 41); 16:14 (§ 168), "he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen."

*f* Psa. 2:7, "I will declare the decree, . . . Thou *art* my Son: this day have I begotten thee." Matt. 16:16 (§ 70a); 26:57, 63 (§ 143). Mark 1:1 (§ 16). Luke 4:41 (§ 34). John 1:49 (§ 21); 6:68 (§ 63); 11:24, 27 (§ 101), "Martha . . . saith, . . . I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world." Rom. 1:3.

## §62b. JESUS HEALS MANY SICK.

*Gennesaret. Sea of Galilee. (No. 41.)*

Matt. 14:34-36. Mark 6:53-56.

<sup>1</sup><sup>2</sup>AND when they had crossed over, they came to the land, unto Gennesaret, <sup>2</sup>and moored to the shore. <sup>1</sup><sup>2</sup>And when <sup>2</sup>they were come out of the boat, straightway <sup>1</sup>the men of that place [<sup>2</sup>the people] <sup>1</sup><sup>2</sup>knew him: <sup>5</sup>And <sup>1</sup>they sent <sup>2</sup>and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market places and [<sup>1</sup>into all that region round about, and brought unto him all that were sick; and they] <sup>1</sup><sup>2</sup>besought him that they might [<sup>1</sup>only] touch <sup>2</sup>if it were but <sup>1</sup><sup>2</sup>the border of his garment; <sup>1</sup><sup>2</sup>and as many as <sup>2</sup>touched <sup>2</sup>him <sup>1</sup><sup>2</sup>were made whole.

## §63. OUR LORD'S DISCOURSE ON THE BREAD OF LIFE.

*Capernaum. (No. 42.)*

John 6:22-71; 7:1.

ON the morrow the multitude that stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats,

<sup>a</sup> Matt. 9:20 (§ 56) [account of healing the woman with an issue of blood by touching him]. Mark 3:10 (§ 42), "he had healed many: insomuch that as many as had plagues pressed upon him that they might touch him." Acts 18:11, "God wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out."



and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but <sup>a</sup>for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him <sup>b</sup>the Father, *even* God, hath sealed. They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, <sup>c</sup>This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, <sup>d</sup>What then doest thou for a sign, that we may see, and believe thee? what workest thou? <sup>e</sup>Our fathers ate the manna in the wilderness; as it is written, <sup>f</sup>He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, <sup>g</sup>Lord, evermore give us this bread. Jesus said unto them, I am the bread of life:

*a* John 4:14 (§ 27), "But whosoever drinketh of the water that I shall give him shall never thirst."

*b* Matt. 3:16, Mark 1:11 and Luke 3:22 (§ 17). Matt. 17:5, Mark 9:7 and Luke 9:35 (§ 71) *id.* 2 Pet. 1:17. John 1:33 (§ 19); 8:18 (§ 83). Acts 2:22.

*c* 1 John 3:23, "And this is his commandment, that we should believe in the name of his Son Jesus Christ."

*d* Matt. 12:39 (§ 50b): 16:3 and Mark 8:12 (§ 67). 1 Cor. 1, 22, "Seeing that Jews ask for signs, and Greeks seek after wisdom; but we preach Christ crucified."

*e* Exod. 16:14. Num. 11:7, 8, "The manna *was* as coriander seed, and the colour thereof as the colour of bdellium, . . . and the taste of it was as the taste of fresh oil." Neh. 9:7, 15. 1 Cor. 10:1, 3, 4, 5, "our fathers . . . did all eat the same spiritual meat: and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ."

*f* Psa. 78:23-25, "He . . . had rained down manna upon them to eat . . . corn of heaven. Men did eat angels' food."

*g* John 4:14 (§ 27) [At Jacob's well].

‘he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, ‘not to do mine own will, ‘but the will of him that sent me. And this is the will of him that sent me, ‘that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that <sup>m</sup>every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

The Jews therefore murmured concerning him, because he said, I am the bread that came down out of heaven. And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? Jesus answered and said unto them, Murmur not among yourselves. °No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, <sup>p</sup>And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. ‘Not that any man hath seen

<sup>h</sup> Matt. 24:24 (§ 126b). John 10:27-29 (§ 94), “My sheep hear my voice, . . . and I give unto them eternal life, . . . and no one is able to snatch *them* out of the Father’s hand.” 2 Tim. 2:19. 1 John 2:18.

<sup>i</sup> Matt. 26:36, 39 (§ 139). John 5:30 (§ 39).

<sup>k</sup> John 4:34 (§ 27), “Jesus saith, . . . My meat is to do the will of him that sent me, and to accomplish his work.”

<sup>l</sup> John 10:27 (§ 94), see on <sup>i</sup> above; 17:5, 12 (§ 137); 18:8 (§ 140).

<sup>m</sup> John 3:16 (§ 24); 4:14 (§ 27).

<sup>n</sup> Matt. 13:54 (§ 58). Luke 4:16, 22 (§ 30).

<sup>o</sup> Cant. 1:4.

<sup>p</sup> Isa. 54:13, “All thy children *shall be* taught of the LORD.” Jer. 31:33, “I will put my law in their inward parts, and write it in their hearts . . . and they shall teach no more every man his neighbour, and every man his brother saying, Know the LORD: for they shall all know me, from the least of them unto the greatest.” Mic. 4:2, “The LORD . . . will teach us of his ways.”

<sup>q</sup> John 1:18 (§ 1); 5:37 (§ 39).



the Father, 'save he that is from God, he hath seen the Father. Verily, verily, I say unto you, 'He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread that cometh down out of heaven, that a man may eat thereof, and not die. 'I am the living "bread that came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread that I will give is my flesh, for the life of the world.

The Jews therefore 'strove one with another, saying, "How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except 'ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed [Marg., Gr., "true meat"], and my blood is drink indeed [Marg., Gr., "true drink"]. 'He that eateth my flesh and drinketh my blood 'abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread that came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

*r* Matt. 11:27 (§ 79). Luke 10:22 (§ 85). John 1:18, see the previous note; 7:28 (§ 81); 8:19 (§ 83).

*s* John 3:16 (§ 24) *id.*; 3:36 (§ 25) *id.*; 3:18 (§ 24), "He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God."

*t* John 3:13 (§ 24), "And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven."

*u* Heb. 10:5, 7, 10.

*v* John 7:43 (§ 81); 9:16 *id.*; 10:19 *id.* (§ 84).

*w* John 3:9 (§ 24).

*x* Matt. 26:26 (§ 134), "Jesus took bread, and blessed, and brake it; . . . and said, Take, eat; this is my body."

*y* John 4:14 (§ 27).

*z* 1 John 3:23, 24, "This is his commandment, that we should believe in the name of his Son Jesus Christ; . . ." 4:15.

<sup>a</sup>Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can hear it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? <sup>b</sup>*What* then if ye should behold the Son of man ascending where he was before? It <sup>c</sup>is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. <sup>d</sup>For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast <sup>e</sup>the words of eternal life. <sup>f</sup>And we have believed and know that thou art the Holy One of God. Jesus answered them, <sup>g</sup>Did not I choose you the twelve, and <sup>h</sup>one of you is a devil? Now he spake of Judas, *the son* of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews <sup>i</sup>sought to kill him.

<sup>a</sup> Matt. 11:6 (§ 47), "And blessed is he, whosoever shall find none occasion of stumbling in me."

<sup>b</sup> John 3:13 (§ 24). Mark 16:19 (§ 172b). Acts 1:9, "And when he had said these things, as they were looking, he was taken up: and a cloud received him out of their sight." Eph. 4:8.

<sup>c</sup> 2 Cor. 3:6, "Who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit, . . . but the spirit giveth life."

<sup>d</sup> John 2:24 (§ 23) and 13:10 (§ 132). <sup>e</sup> Acts 5:19, 20 [To the apostles].

<sup>f</sup> Matt. 16:16 (§ 70a). Luke 9:29 (§ 71). John 1:49 (§ 21); 11:27 (§ 101).

<sup>g</sup> Luke 6:13 (§ 43).

<sup>h</sup> John 13:27 (§ 133), "And after the sop, then entered Satan into him."

<sup>i</sup> John 5:16, 18 (§ 39).



## PART V.

### FROM OUR LORD'S THIRD PASSOVER TO HIS FINAL DEPARTURE FROM GALILEE, JUST BEFORE THE FEAST OF TABERNACLES.

*Time—About Six Months.*

#### §64. UNWASHEN HANDS. TRADITION OF THE ELDERS.

*Capernaum. (No. 42.) April, A.D. 29.*

Matt. 15:1-20. Mark 7:1-23.

<sup>1</sup>THEN there came to Jesus [<sup>2</sup>And there are gathered together unto him] <sup>2</sup>the Pharisees, and certain of the scribes, that had come <sup>1 2</sup>from Jerusalem [<sup>1</sup>Pharisees and scribes] <sup>2</sup>and had seen that some of his disciples ate their bread with defiled (that is, unwashen) hands. For the Pharisees, and all the Jews, except they wash their hands diligently [Marg., or, “up to the elbow.” Gr., “with the fist”], eat not, holding the tradition of the elders; and *when they come* from the market place, except they bathe [Marg., Gr., “baptize.” Some read, “sprinkle themselves”] themselves, they eat not; and many other things there are, which they have received to hold, washings [Marg., Gr., “baptizings”] of cups, and pots, and brassen vessels. And the Pharisees and the scribes ask him, <sup>1</sup>saying, <sup>1 2</sup>Why <sup>2</sup>walk not thy disciples according to [<sup>1</sup>do thy disciples transgress] <sup>1 2</sup>the “tradition of the elders, <sup>1</sup>for they wash not their hands when they eat bread, <sup>2</sup>but eat their bread

*a* Col. 2:8, “Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”

with defiled hands? <sup>1</sup>And he <sup>1</sup>answered and <sup>1</sup>said unto them [<sup>1</sup>Ye hypocrites], <sup>1</sup>Well did Isaiah prophesy of you <sup>2</sup>hypocrites, <sup>1</sup>saying <sup>2</sup>as it is written:

<sup>1</sup><sup>2</sup><sup>aa</sup>This people honoureth me with their lips;  
But their heart is far from me.  
But in vain do they worship me,  
Teaching *as their* doctrines the precepts of men.

<sup>1</sup>Why do ye also transgress the commandment of God because of your tradition? <sup>2</sup>Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. <sup>1</sup>For <sup>1</sup>God <sup>2</sup>through <sup>2</sup>Moses, <sup>1</sup>said, <sup>b</sup>Honour thy father and thy mother; and, <sup>c</sup>He that speaketh evil of father or mother, let him die the death: But ye say, <sup>2</sup>If a man [<sup>1</sup>Whosoever] <sup>1</sup>shall say to his father or his mother, That wherewith thou mightest have been profited by me is <sup>2</sup>Corban, that is to say, <sup>1</sup>Given *to God*; <sup>1</sup>he shall not honour his father <sup>2</sup>and <sup>2</sup>ye no longer suffer him to do aught for his father or his mother; <sup>2</sup>making [<sup>1</sup>And ye have made] <sup>1</sup>void the word of God <sup>2</sup>by [<sup>1</sup>because of] <sup>1</sup>your tradition, <sup>2</sup>which ye have delivered; and many such like things ye do. <sup>1</sup>And he called to him the multitude <sup>2</sup>again, <sup>1</sup>and said unto them, Hear <sup>2</sup>me all of you, <sup>1</sup>and understand: <sup>2</sup>there is nothing from without the man [<sup>1</sup>Not that] <sup>1</sup>which <sup>d</sup>entereth into the mouth [<sup>2</sup>that going into him] <sup>2</sup>can defile him [<sup>1</sup>defileth the man]: <sup>1</sup>but that which proceedeth out

*aa* Isa. 29:13. Ezek. 33:31.

*b* Exod. 20:12, *id.* Deut. 5:16, *id.* Eph. 6:2, *id.* [Quoted as] "The first commandment with promise." Lev. 19:3. Prov. 23:22.

*c* Exod. 21:17. Lev. 20:9. Deut. 27:14, 16. Prov. 20:20 and 30:17.

*d* Rom. 14:14, 17, 20, 21, "I know . . . that nothing is unclean of itself; save that to him who accounteth any thing to be unclean, to him it is unclean. . . . Overthrow not for meat's sake the work of God. All things indeed are clean: howbeit it is evil for that man who eateth with offence. It is good not to eat flesh, nor to drink wine, nor to do *any thing* whereby thy brother stumbleth." See *i* below.



of the mouth, this defileth the man [<sup>2</sup>but the things which proceed out of the man are those that defile the man].

<sup>1</sup>Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? But he answered and said, 'Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are <sup>1</sup>blind guides. And if the blind guide the blind, both shall fall into a pit. <sup>12</sup>And <sup>2</sup>when he was entered into the house from the multitude, <sup>1</sup>Peter answered and said unto him, Declare unto us the parable. And he said, <sup>2</sup>Are ye also even yet without understanding [<sup>2</sup>his disciples asked of him the parable. And he saith unto them, Are ye so without understanding also]? <sup>12</sup>Perceive ye not, that whatsoever <sup>2</sup>from without <sup>12</sup>goeth <sup>1</sup>at [<sup>1</sup>into] <sup>12</sup>the mouth <sup>2</sup>into the man, *it* cannot defile him: because it goeth not into his heart, but <sup>1</sup>passeth <sup>12</sup>into <sup>2</sup>his [<sup>1</sup>the] <sup>12</sup>belly, and <sup>2</sup>goeth [<sup>1</sup>is cast] <sup>12</sup>out into the draught? <sup>2</sup>*This he said*, 'making all meats clean. And he said, <sup>1</sup>But the things which proceed out of the mouth come forth out of the heart: and they defile the man [<sup>2</sup>That which proceedeth out of the man, that defileth the man]. <sup>12</sup>For <sup>2</sup>from <sup>1</sup>within, <sup>12</sup>out of the heart <sup>2</sup>of men <sup>1</sup>come forth <sup>12</sup>evil thoughts [<sup>2</sup>proceed], <sup>12</sup>murders, adulteries, fornications, thefts, <sup>1</sup>false witness, railings, <sup>2</sup>covetings, wickednesses, deceit, lasciviousness, an evil eye [<sup>2</sup>railing], pride, foolishness: all these evil things proceed from within, and <sup>1</sup>these are the things which <sup>12</sup>defile the man: <sup>1</sup>but to eat with unwashen hands defileth not the man.

*e* John 15:1, 5 (§ 130b), "I am the true vine, and my Father is the husbandman." 1 Cor. 3:11.

*f* Isa. 9:16. Mal. 2:8. Matt. 23:15 (§ 122b). Luke 6:39 (§ 44).

*g* Matt. 16:9 (§ 68), "Do ye not yet perceive?" *h* 1 Cor. 6:13.

*i* See on *d* above. Acts 10:13 [Peter's trance]. 1 Tim. 4:4, "Every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer." Tit. 1:15, "To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure: but both their mind and their conscience are defiled."  
*k* Gen. 6:5 and 8:21.

## §65. DAUGHTER OF THE SYROPHŒNICIAN WOMAN HEALED.

*Coast of Tyre and Sidon. (No. 43.)*

Matt. 15:21-28. Mark 7:24-30.

'AND Jesus went out thence, and withdrew into the  
[<sup>2</sup>And from thence he arose, and went away into the] <sup>2</sup>borders [<sup>1</sup>parts]  
<sup>1</sup>'of <sup>1</sup>Tyre and <sup>1</sup>Sidon. <sup>2</sup>And he entered into a house,  
and would have no man know it: and he could not be hid.  
<sup>1</sup>And behold, a Canaanitish [<sup>2</sup>But straightway a] <sup>1</sup><sup>2</sup>woman,  
<sup>2</sup>whose little daughter had an unclean spirit, having heard  
of him, <sup>1</sup><sup>2</sup>came <sup>1</sup>out from those borders, <sup>2</sup>and fell down at  
his feet. (Now the woman was a Greek, a Syrophœnician  
by race.) And she besought him that he would cast forth  
the demon out of her daughter: <sup>1</sup>and cried, saying, 'Have  
mercy on me, O Lord, thou son of David; my daughter is  
grievously vexed with a demon. But he answered her  
not a word. And his disciples came and besought him,  
saying, Send her away: for she crieth after us. But he  
answered and said, I was not sent but unto the lost sheep  
of the house of Israel. But she came and worshipped  
him, saying, Lord, help me. <sup>1</sup><sup>2</sup>And he <sup>1</sup>answered and  
<sup>1</sup><sup>2</sup>said <sup>2</sup>unto her, Let the children first be filled; for <sup>1</sup><sup>2</sup>it is  
not meet to take the children's bread and cast it to the  
<sup>4</sup>dogs. But she <sup>2</sup>answered and <sup>1</sup>said [<sup>2</sup>salth] <sup>2</sup>unto him,  
<sup>1</sup><sup>2</sup>Yea, Lord: <sup>4</sup><sup>4</sup>for <sup>1</sup><sup>2</sup>even the dogs <sup>2</sup>under the table <sup>1</sup><sup>2</sup>eat  
of the <sup>2</sup>children's <sup>1</sup><sup>2</sup>crumbs <sup>1</sup>which fall from their master's

<sup>a</sup> 2 Sam. 5:11 and 24:7. 1 Kings 7:13 and 9:13. Isa. 23:1. Ezek. 26:7. Matt. 11:22 (§ 79). Mark 3:8 (§ 42). Acts 12:20 and 21:3, 7.

<sup>b</sup> Gen. 10:15 and 49:13. Judg. 1:31. 1 Kings 17:9. Jer. 25:22. See on <sup>a</sup> above.

<sup>c</sup> Matt. 20:20, 31 (§ 109), *id.* [By blind men near Jericho].

<sup>d</sup> Matt. 7:8 (§ 44), "Give not that which is holy unto the dogs."

<sup>dd</sup> [I admit all that thou hast said. I am but a Gentile, and it is not suitable for me to receive what belongs to the Jews; give me a Gentile's portion.—Clark.]



table. Then Jesus answered and [<sup>2</sup>And he] <sup>1</sup> <sup>2</sup>said unto her, <sup>1</sup>O woman, great is thy faith: <sup>2</sup>for this saying go thy way: <sup>1</sup>be it done unto thee even as thou wilt: <sup>2</sup>the demon is gone out of thy daughter. <sup>1</sup>And her daughter was healed from that hour. <sup>2</sup>And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

## §66a. JESUS HEALS A DEAF AND DUMB MAN AND MANY OTHERS.

*The Decapolis. (No. 44.)*

Matt. 15:29-31. Mark 7:31-37.

<sup>2</sup>AND again he went out from the borders of Tyre, and came through Sidon [<sup>1</sup>And Jesus departed thence, and came nigh] <sup>1</sup> <sup>2</sup>unto the sea of Galilee, <sup>2</sup>through the midst of the borders of "Decapolis: <sup>1</sup>and he went up into the mountain, and sat there. <sup>2</sup>And <sup>1</sup>they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and <sup>1</sup>he spat, and touched his tongue; and looking up to heaven, <sup>1</sup>he sighed, and saith unto him, Ephphatha, that is, Be opened. <sup>1</sup>And his ears were

§65. *e* Matt. 8:10 (§ 45) [Said concerning the centurion whose servant was healed], "I have not found so great faith, no, not in Israel." 9:22 (§ 56) [To the woman healed of an issue of blood], "Daughter, be of good cheer: thy faith hath made thee whole."

§66a. *a* [Decapolis, a country containing ten principal cities, among which were Gadara, Gerasa, Dios and Damascus.] Matt. 4:25 (§ 42). Mark 5:20 (§ 55).

*b* Matt. 9:32 (§ 57) [He heals a dumb man possessed with a demon]. Luke 11:14 (§ 50a), *id.*

*c* Mark 8:23 (§ 69). John 9:6 (§ 84) [to heal a blind man], "He spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said, . . . Go, wash in the pool of Siloam (which is by interpretation, Sent)."

*d* John 11:33, 38, 41 (§ 101) [Jesus at the tomb of Lazarus]. Mark 8:12 (§ 67) [When they sought signs of him], "He sighed deeply in spirit."

*e* Isa. 35:4-6. Matt. 11:5 (§ 47).

opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak. <sup>1</sup>And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

### §66b. JESUS FEEDS FOUR THOUSAND.

*The Decapolis. (No. 44.)*

Matt. 15:32-39a. Mark 8:1-9.

<sup>2</sup>IN those days, when there was again a great multitude, and they had nothing to eat [<sup>1</sup>And], <sup>1</sup>Jesus [<sup>2</sup>he] <sup>1 2</sup>called unto him his disciples, and <sup>1</sup>said [<sup>2</sup>saith] <sup>2</sup>unto them, <sup>1 2</sup>I have <sup>a</sup>compassion on the multitude, because they continue with me now three days, and have nothing to eat: <sup>2</sup>and if I [<sup>1</sup>and I would not] <sup>1 2</sup>send them away fasting, <sup>2</sup>to their home, they will [<sup>1</sup>lest haply they] <sup>1 2</sup>faint in the way; <sup>2</sup>and some of them are come from far. And his [<sup>1</sup>And the] <sup>1 2</sup>disciples <sup>2</sup>answered <sup>b</sup>and <sup>1</sup>say unto <sup>1 2</sup>him, <sup>1 2</sup>Whence should we have so many loaves in a desert place, as to fill so great a multitude? [<sup>2</sup>Whence shall one be able to fill these men with bread here in a desert place?] <sup>1</sup>And Jesus saith unto them [<sup>2</sup>And he asked them], <sup>1 2</sup>How many loaves have

*f* Mark 5:43 (§ 56), *id.*

*a* "Compassion" [Of Jesus]: Matt. 20:34 (§ 109), Luke 7:13 (§ 46); [Of the good Samaritan] Luke 10:33 (§ 86); [Of the father of the prodigal son] 15:20 (§ 98).

*b* 2 Kings 4:42, 43 [Of Elisba's feeding one hundred men with twenty loaves].



ye? And they said, Seven, <sup>1</sup>and a few small fishes. <sup>1</sup><sup>2</sup>And he <sup>1</sup>commanded [<sup>2</sup>commandeth] <sup>1</sup><sup>2</sup>the multitude to sit down on the ground: and he took <sup>1</sup>the seven loaves <sup>1</sup>and the fishes; and he gave thanks, and [<sup>2</sup>and having given thanks, he] <sup>1</sup><sup>2</sup>broke, and gave to <sup>2</sup>his [<sup>1</sup>the] <sup>1</sup><sup>2</sup>disciples [<sup>1</sup>and the disciples to the multitudes.] <sup>2</sup>to set before them; and they set them before the multitude. [<sup>2</sup>And they had a (few small fishes):] <sup>4</sup>And having blessed <sup>1</sup>the [<sup>2</sup>them] <sup>2</sup>few small fishes, <sup>2</sup>he commanded to set these also before them. <sup>1</sup><sup>2</sup>And they did <sup>1</sup>all <sup>1</sup><sup>2</sup>eat, and were filled; and they took up <sup>1</sup>that which remained over of the broken pieces [<sup>2</sup>of broken pieces that remained over] <sup>1</sup><sup>2</sup>seven baskets <sup>1</sup>full. <sup>1</sup><sup>2</sup>And they <sup>1</sup>that did eat <sup>1</sup><sup>2</sup>were <sup>2</sup>about <sup>1</sup><sup>2</sup>four thousand <sup>1</sup>men, beside women and children. <sup>1</sup><sup>2</sup>And he sent [<sup>2</sup>them] <sup>1</sup><sup>2</sup>away <sup>1</sup>the multitudes.

## §67. THE PHARISEES AND SADDUCEES AGAIN REQUIRE A SIGN.

*Near Sea of Galilee. (No. 45.)*

Matt. 15:39<sup>b</sup> and 16:1-4<sup>a</sup>.      Mark 8:10-12.

<sup>1</sup><sup>2</sup>AND <sup>2</sup>straightway he <sup>1</sup><sup>2</sup>entered into the boat <sup>2</sup>with his disciples, <sup>1</sup><sup>2</sup>and came <sup>1</sup>into the borders of Magadan, <sup>6</sup>and <sup>2</sup>into the parts of Dalmanutha.

<sup>1</sup><sup>2</sup>And the Pharisees <sup>1</sup>and Sadducees <sup>1</sup><sup>2</sup>came <sup>2</sup>forth, and began to question with him, <sup>1</sup>and trying him asked him to shew them [<sup>2</sup>seeking of him] <sup>1</sup><sup>2</sup>a <sup>4</sup>sign from heaven [<sup>2</sup>trying

<sup>c</sup> Matt. 14:19-21 (§ 61), *id.* [Of the five loaves and two fishes which fed five thousand men besides women and children, leaving twelve baskets full of fragments].

<sup>d</sup> Luke 22:19 (§ 134), *id.* [At the Lord's supper]. 1 Sam. 9:13, "The people will not eat until he [Samuel, the seer] come, because he doth bless the sacrifice: *and* afterward they eat that be bidden."

<sup>a</sup> Matt. 12:38, 39 (§ 50b) [when the Jews before demanded a sign from Jesus], "An evil and adulterous generation seeketh after a sign: and there shall no sign be given to it but the sign of Jonah the prophet; for as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth." John 6:30 (§ 63), "They said, . . . What then dost thou for a sign, that we may see,

him]. <sup>1</sup>But he answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the heaven is red. And in the morning, *It will be* foul weather to-day: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times. <sup>2</sup>And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? <sup>1</sup>An evil and adulterous generation seeketh after a sign. <sup>2</sup>Verily I say unto you, [<sup>1</sup>And] <sup>1 2</sup>There shall no sign be given unto [<sup>2</sup>this generation.] <sup>1</sup>it, but the sign of Jonah.

## §68. LEAVEN OF THE PHARISEES.

*Sea of Galilee. (No. 46.)*

Matt. 16:4b-12. Mark 8:13-21.

<sup>1 2</sup>AND he left them, and <sup>2</sup>again entering into *the boat* <sup>1 2</sup>departed <sup>2</sup>to the other side. <sup>1 2</sup>And <sup>1</sup>the disciples [<sup>1</sup>came to the other side and—<sup>2</sup>they] <sup>1 2</sup>forgot to take bread: <sup>2</sup>and they had not in the boat with them more than one loaf. <sup>1</sup>And Jesus said unto them [<sup>2</sup>And he charged them, saying], <sup>1 2 a</sup>Take heed <sup>1</sup>and <sup>1 2</sup>beware of the leaven of the Pharisees <sup>1</sup>and Sadducees, <sup>2</sup>and the leaven of Herod. <sup>1 2</sup>And they reasoned <sup>1</sup>among themselves, <sup>2</sup>one with another, <sup>1 2</sup>saying, We <sup>2</sup>have [<sup>1</sup>took] <sup>1 2</sup>no bread. And Jesus perceiving it <sup>2</sup>saith [<sup>1</sup>said] unto them, <sup>1</sup>O ye of little faith, <sup>1 2</sup>why reason ye <sup>1</sup>among yourselves, <sup>1 2</sup>because ye have no bread? Do ye not yet perceive, <sup>2</sup>neither understand? Have ye your hearts hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? <sup>6</sup>When I

and believe thee? What workest thou? Our fathers ate the manna in the wilderness: as it is written, He gave them bread out of heaven to eat [Psa. 78:23-25]. Jesus . . . said, . . . My Father giveth you the true bread out of heaven, . . . I am the bread of life."

<sup>a</sup> Luke 12:1 (§ 90), "Beware ye of the leaven of the Pharisees, which is hypocrisy."

<sup>b</sup> Matt. 14:17, 21 (§ 61) [account of the feeding of the five thousand].



brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve. And when the 'seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye not yet understand [<sup>1</sup>neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up]? <sup>1</sup>How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they how that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

§69. JESUS HEALS A BLIND MAN AT BETHSAIDA.  
(No. 47.)

Mark 8:22-28.

AND they come unto Bethsaida. And they bring to him "a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when 'he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold *them* as trees, walking. Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

*c* Matt. 15:34, 38 (§ 66b) [account of the feeding of the four thousand].

*a* Matt. 9:27-34 (§ 57) [healing of two blind men at Capernaum]. John 9:2, 7 (§ 84) [healing the blind man at the pool of Siloam]. Matt. 20:29, 34 (§ 109) [healing of the two blind men near Jericho].

*b* Mark 7:32, 35 (§ 66a), "they bring unto him one that was deaf, and had an impediment in his speech . . . and [Jesus] put his fingers into his ears, and he spat, and touched his tongue. . . . And his ears were opened . . . and he spake plain." John 9:2 (§ 84), see on *a* above.



## §70a. PETER PROFESSES THAT JESUS IS THE CHRIST.

*Vicinity of Cæsarea Philippi. (No. 48.)*

Matt. 16:13-20. Mark 8:27-30. Luke 9:18-21.

<sup>2</sup>AND Jesus went forth, and his disciples <sup>6</sup>and [<sup>1</sup>Now when Jesus] <sup>1</sup>came <sup>1</sup><sup>2</sup>into the <sup>1</sup>parts <sup>6</sup>and <sup>2</sup>villages <sup>1</sup><sup>2</sup>of Cæsarea Philippi. <sup>9</sup>And it came to pass, as he was praying apart, the disciples were with him: and <sup>1</sup><sup>8</sup>he asked <sup>3</sup>them [<sup>1</sup>his disciples] <sup>1</sup><sup>3</sup>saying [<sup>2</sup>and in the way he asked his disciples, saying unto them], <sup>1</sup><sup>2</sup><sup>3</sup>Who do <sup>1</sup><sup>2</sup>men <sup>6</sup>and <sup>3</sup>the multitudes <sup>1</sup><sup>2</sup><sup>3</sup>say that <sup>2</sup><sup>3</sup>I, <sup>1</sup>the Son of Man, <sup>2</sup><sup>3</sup>am? [<sup>1</sup>is?] <sup>1</sup><sup>2</sup><sup>3</sup>And they <sup>3</sup>answering <sup>1</sup><sup>3</sup>said [<sup>2</sup>told him, saying], <sup>1</sup>Some <sup>6</sup>say <sup>1</sup><sup>2</sup><sup>3</sup>John the Baptist; <sup>3</sup>but others <sup>say</sup> [<sup>1</sup>some — <sup>2</sup>and others] <sup>1</sup><sup>2</sup><sup>3</sup>Elijah; <sup>1</sup>and others, Jeremiah, <sup>9</sup>and [<sup>2</sup>but] <sup>2</sup><sup>3</sup>others, <sup>9</sup>that [<sup>1</sup>or] <sup>1</sup><sup>2</sup><sup>3</sup>one of the <sup>3</sup>old <sup>1</sup><sup>2</sup><sup>3</sup>prophets <sup>3</sup>is risen again. And <sup>1</sup><sup>3</sup>he <sup>3</sup>said [<sup>1</sup>saith] <sup>1</sup><sup>3</sup>unto them [<sup>2</sup>And he asked them], <sup>1</sup><sup>2</sup><sup>3</sup>But who say ye that I am? <sup>1</sup><sup>3</sup>And <sup>1</sup><sup>6</sup>Simon <sup>1</sup><sup>2</sup><sup>3</sup>Peter <sup>1</sup>answered and [<sup>3</sup>answering] [<sup>2</sup>answereth and saith] <sup>1</sup><sup>3</sup>said <sup>2</sup>unto him, <sup>1</sup><sup>2</sup>Thou <sup>6</sup>art <sup>1</sup><sup>2</sup><sup>3</sup>the Christ, <sup>1</sup>the Son <sup>1</sup><sup>3</sup>of <sup>1</sup>the living <sup>1</sup><sup>3</sup>God. <sup>1</sup>And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: “for flesh and blood hath not revealed it unto thee, but <sup>6</sup>my Father who is in heaven. And I also say unto thee, that <sup>7</sup>thou art [<sup>1</sup>Marg., Gr., “Petros ”] Peter, and

a Matt. 14:1, 2 (§ 60), “Herod the tetrarch heard the report concerning Jesus, and said unto his servants, This is John the Baptist.”

b John 6:68, 69 (§ 63), “Simon Peter answered him, Lord . . . we have believed and know that thou art the Holy One of God.”

c Luke 4:41 (§ 34) [The demons said], “Thou art the Son of God. And . . . they knew that he was the Christ.” John 1:41 (§ 20), “Andrew . . . saith, . . . We have found the Messiah (which is, being interpreted, Christ)” [i. e. Anointed]. 4:25, 42 (§ 27) [the Samaritan woman], “I know that Messiah cometh (who is called Christ).” . . . [the Samaritan converts said], “We have heard for ourselves, and know that this is indeed the Saviour of the world.” 11:27 (§ 101) [Martha to Jesus], “thou art the Christ, the Son of God, *even* he that cometh into the world.” Acts 9:20. 1 John 4:15 and 5:5. Heb. 1:1-5.

d Eph. 2:8, “by grace have ye been saved through faith; and that not of yourselves; *it is* the gift of God.” e 1 Cor. 2:9, 10. Gal. 1:15, 16.

f John 1:42 (§ 20) [when Jesus first met Simon], “Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter.)” [i. e. Rock or Stone].



<sup>9</sup>upon this rock [<sup>1</sup>Marg., Gr., "Petra"] I will build my church; and the <sup>4</sup>gates of Hades shall not prevail against it. 'I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. <sup>4</sup>Then charged he the disciples [<sup>2</sup>And he charged them] <sup>1 2</sup>that they should tell no man <sup>2</sup>of him <sup>1</sup>that he was the Christ. [<sup>3</sup>But he charged them, and commanded them to tell this to no man.]

### §70b. JESUS FORETELLS HIS DEATH AND RESURRECTION. TEACHES SELF-DENIAL.

*Vicinity of Cæsarea Philippi. (No. 48.)*

Matt. 16:21-28.      Mark 8:31 to 9:1.      Luke 9:22-27.

<sup>1</sup>FROM that time began Jesus <sup>a</sup>to shew unto his disciples, how [<sup>2</sup>And he began to teach them] <sup>1 2</sup>that <sup>1</sup>he [<sup>3</sup>saying] <sup>1 3</sup>the Son of man <sup>1 2 3</sup>must <sup>1</sup>go unto Jerusalem, and <sup>1 2 3</sup>suffer many things, <sup>2 3</sup>and be rejected <sup>1 3</sup>of [<sup>2</sup>by] <sup>1 2 3</sup>the elders, and <sup>2</sup>the <sup>1 2 3</sup>chief priests, and <sup>2</sup>the <sup>1 2 3</sup>scribes, and be killed; <sup>2</sup>and after three days rise again [<sup>1 3</sup>and the third day be raised up]. <sup>2</sup>And he spake the saying openly. <sup>1 2</sup>And Peter took him, and began to rebuke him, <sup>1</sup>saying, Be it far from thee,

*g* Eph. 2:19, 20, "ye are . . . built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone: in whom each several building, fitly framed together, groweth into a holy temple in the Lord." Rev. 21:14.

*h* Job 38:17. Psal. 9:13 and 107:17, 18, "Fools because of their transgressions . . . draw near unto the gates of death." Isa. 38:9, 10 [Hezekiah wrote], "I shall go to the gates of the grave."

*i* Matt. 18:18 (§75b) [to his disciples], "What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven." John 20:22, 23 (§168) [to the ten, Thomas being absent, after his resurrection], "Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." *k* Matt. 17:1, 9 (§71).

*a* Matt. 17:22-23 (§73) [again he foretells his death soon after he was transfigured]. Matt. 20:17 (§107) [a third time he foretells his death, about a week before it occurred].



Lord: this shall never be unto thee. <sup>2</sup>But he turning about, and seeing his disciples, rebuked Peter, and saith [<sup>1</sup>But he turned, and said unto Peter], <sup>1 2</sup>Get thee behind me, <sup>1</sup>Satan: <sup>1</sup>‘thou art a stumbling-block unto me: <sup>1 2</sup>for thou mindest not the things of God, but the things of men.

<sup>2</sup>And he called unto him the multitude with his disciples, <sup>2 3</sup>and [<sup>3</sup>he] <sup>2 3</sup>said unto <sup>2</sup>them <sup>3</sup>all [<sup>1</sup>Then said Jesus unto his disciples], <sup>1 2 3</sup>If any man <sup>4</sup>would come after me, let him deny himself, and take up his cross <sup>3</sup>daily, <sup>1 2 3</sup>and follow me. For whosoever would <sup>6</sup>save his life shall lose it; <sup>1 2</sup>and [<sup>3</sup>but] <sup>1 2 3</sup>whosoever shall lose his life for my sake <sup>2</sup>and the gospel’s, <sup>3</sup>the same <sup>1 2 3</sup>shall <sup>2 3</sup>save it [<sup>1</sup>find it]. <sup>3</sup>For what is a man profited, if he [<sup>1</sup>For what shall a man be profited, if he shall] [<sup>2</sup>For what doth it profit a man, to] <sup>1 2 3</sup>gain the whole world, and <sup>3</sup>lose or <sup>1 2 3</sup>forfeit his <sup>1 2</sup>life [<sup>3</sup>own self]? <sup>2</sup>For what should [<sup>1</sup>or what shall] <sup>1 2</sup>a man give in exchange for his life? <sup>1 2 3</sup>For whosoever shall be <sup>9</sup>ashamed of me and of my words <sup>2</sup>in this adulterous and sinful generation, <sup>3</sup>of him shall <sup>2 3</sup>the Son of man <sup>2</sup>also [<sup>2</sup>shall] <sup>2 3</sup>be ashamed [<sup>2</sup>of him] when he <sup>4</sup>cometh in <sup>3</sup>his own glory and [<sup>1</sup>For the Son of man shall come in] <sup>1 2 3</sup>the glory of <sup>1 2</sup>his [<sup>3</sup>the] <sup>1 2 3</sup>Father <sup>1 2</sup>‘with [<sup>3</sup>and of] <sup>2 3</sup>the holy [<sup>1</sup>his] <sup>1 2 3</sup>angels; <sup>1</sup>and then shall

*b* [Satan means an adversary]. Compare 2 Sam. 19:21, 22. Job 1:7. Psa. 109:6. Zech. 3:2. Matt. 4:10 (§ 18). Mark 3:23 (§ 50a) and 4:15 (§ 52). Luke 10:18 (§ 85).

*c* Rom. 8:7, “the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be.”

*d* Matt. 10:38, 39 (§ 59), “He that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.” Luke 14:27 (§ 97), “Whosoever doth not bear his own cross, and come after me, cannot be my disciple.” Acts 14:22. 2 Tim. 3:12.

*e* Luke 17:33 (§ 102), “Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall preserve it.” John 12:25 (§ 124).

*f* Matt. 10:33 (§ 59). Luke 12:9 (§ 90).

*g* See Rom. 1:16. 2 Tim. 1:8, 11 and 2:12.

*h* Matt. 25:31 (§ 128), “When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory.” Matt. 26:64 (§ 143).

*i* Dan. 7:10. Zech. 14:5. Jude 14. See Matt. 25:31 on *h* above.



he <sup>1</sup>render unto every man according to his deeds. <sup>2</sup>And he said unto them, <sup>3</sup>But I tell you of a truth <sup>4</sup>and <sup>1 2</sup>verily I say unto you, <sup>1 2 3</sup>There are some <sup>1 3</sup>of them that stand here [<sup>2</sup>here of them that stand by] <sup>1 2 3</sup>who shall in no wise taste of death, till they see <sup>1</sup>the Son of man coming in his kingdom, <sup>4</sup>and <sup>2 3</sup>the <sup>1</sup>kingdom of God <sup>2</sup>come with power.

### §71. THE TRANSFIGURATION.

*Probably on Mt. Hermon in the Region of Caesarea Philippi. (No. 49.)*

Matt. 17:1-13. Mark 9:2-13. Luke 9:28-36.

<sup>1 2</sup>AND after six days Jesus taketh [<sup>3</sup>And it came to pass about eight days after these sayings, he took] <sup>1 2 3</sup>with him Peter, and <sup>1 2</sup>James, and John [<sup>3</sup>John and James], <sup>1</sup>his brother, <sup>1 2</sup>and bringeth them up into a high [<sup>3</sup>and went up into the] <sup>1 2 3</sup>mountain <sup>1 2 3</sup>apart <sup>2</sup>by themselves <sup>3</sup>to pray. <sup>1 2 3</sup>And <sup>3</sup>as he was praying, <sup>1 2</sup>he was transfigured before them, <sup>4</sup>and <sup>3</sup>the fashion of his countenance was altered, <sup>1</sup>and his face did shine as the sun. <sup>1 2 3</sup>And his <sup>1 2</sup>garments became <sup>2</sup>glistening [<sup>3</sup>raiment became white] <sup>3</sup>and dazzling, <sup>2</sup>exceeding <sup>1 2 3</sup>white <sup>1</sup>as the light, <sup>2</sup>so as no fuller on earth can whiten them. <sup>1 2</sup>And <sup>1</sup>behold, <sup>1 2</sup>there appeared <sup>3</sup>in glory <sup>1 2</sup>unto them, <sup>3</sup>two men who were <sup>1 3</sup>Moses and <sup>4</sup>Elijah [<sup>2</sup>Elijah with Moses]: <sup>2</sup>and they were <sup>1 2</sup>talking with <sup>2</sup>Jesus [<sup>1</sup>him — <sup>3</sup>And behold, there talked with him (two men, who were Moses and Elijah); who appeared (in glory)], <sup>3</sup>and spake of his decease which he was about to accomplish at Jerusalem. Now Peter and they that were

*k* 2 Cor. 5:10. Rev. 22:12, "Behold, I come quickly: and my reward is with me, to render to each man according as his work is."

*l* Luke 22:18 (§ 131a), "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

*a* "Apart to pray," see Mark 1:35 (§ 35) [prayer before commencing his first tour through Galilee]. Luke 6:12 (§ 43) [*id.* before choosing the twelve]. Matt. 14:23 (§ 62a) [When the people wanted to make him a king by force].

*b* Dan. 7:9, "the Ancient of days, . . . whose garment was white as snow." Matt. 28:2 (§ 160), "an angel, . . . his appearance was as lightning, and his raiment white as snow." Rev. 3:4, 5.

*c* Deut. 34:5, 6.

*d* 2 Kings 2:11.

with him were <sup>d</sup> heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. <sup>1 2 3</sup>And <sup>3</sup>it came to pass, as they were parting from him, <sup>1 2 3</sup>Peter <sup>1</sup>answered and <sup>1 3</sup>said unto Jesus, <sup>3</sup>Master [<sup>1</sup>Lord—<sup>2</sup>answereth and saith to Jesus, Rabbi], <sup>1 2 3</sup>it is good for us to be here: <sup>2 3</sup>and <sup>1</sup>if thou wilt <sup>2 3</sup>let us make [<sup>1</sup>I will make here] <sup>1 2 3</sup>three tabernacles [Marg., or, “booths”]: one for thee, and one for Moses, and one for Elijah; <sup>3</sup>not knowing what he said. <sup>2</sup>For he knew not what to answer: for they became sore afraid. <sup>2 3</sup>And <sup>3</sup>while he said these things [<sup>1</sup>while he was yet speaking] <sup>e</sup>behold, <sup>2 3</sup>there came <sup>1 2 3</sup>a <sup>1</sup>bright <sup>1 2 3</sup>cloud, <sup>3</sup>and <sup>1 3</sup>overshadowed [<sup>2</sup>overshadowing] <sup>1 2 3</sup>them; <sup>3</sup>and they feared as they entered into the cloud. <sup>1 3</sup>And <sup>1</sup>behold [<sup>2</sup>and there came] <sup>1 2 3</sup>a voice <sup>3</sup>came <sup>1 2 3</sup>out of the cloud, <sup>1 2</sup>saying, <sup>1 2 3</sup>This is my <sup>1 2</sup>beloved <sup>1 2 3</sup>Son, <sup>3</sup>my chosen, <sup>1</sup>in whom I am well pleased; <sup>1 2 3</sup>hear ye him. <sup>1</sup>And when the disciples heard it, they fell on their face, and were sore afraid. <sup>1 3</sup>And <sup>3</sup>when the voice came [margin, “was past”], <sup>1</sup>Jesus came and touched them and said, Arise, and be not afraid. <sup>1 2</sup>And <sup>2</sup>suddenly, <sup>1</sup>lifting up their eyes <sup>6</sup>and <sup>2</sup>looking round about, <sup>1 2</sup>they saw no one <sup>2</sup>any more, <sup>1 2</sup>save Jesus only <sup>2</sup>with themselves [<sup>3</sup>Jesus was found alone].

<sup>1 2</sup>And as they were coming down from the mountain, <sup>1</sup>Jesus [<sup>2</sup>he] <sup>2</sup>charged <sup>h</sup>them that they should tell no man what things they had seen [<sup>1</sup>commanded them], <sup>1</sup>saying, Tell

*dd* Dan. 8:18 and 10:9.

*e* 2 Pet. 1:16, 17, “Our Lord Jesus Christ . . . received from God the Father honour and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased; 18, and this voice we *ourselves* heard borne out of heaven, when we were with him in the holy mount.” [The other two records of voices from heaven to Jesus are] Matt. 3:17 (§ 17) *id.* [when he was baptized]; and John 12:28 (§ 124) [at Jerusalem during passion week], “Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again.”

*f* Isa. 42:1, “Behold, . . . mine elect, *in whom my soul delighteth.*”

*g* Deut. 18:15, 17, 19 [Moses to the Jews], “The LORD . . . will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken.” [Quoted by Peter.] Acts 3, 22, 23.

*h* Matt. 16:20 (§ 70a).



the vision to no man, until [<sup>2</sup>save when] <sup>1</sup>the Son of man <sup>1</sup>be risen [<sup>2</sup>should have risen] <sup>2</sup>again <sup>1</sup>from the dead. <sup>2</sup>And they kept the saying: <sup>3</sup>and they held their peace, and told no man in those days any of the things which they had seen; <sup>2</sup>questioning among themselves what the rising again from the dead should mean. <sup>1</sup>And <sup>1</sup>his disciples [<sup>2</sup>they] <sup>1</sup>asked him, saying, <sup>1</sup>Why then say the scribes [<sup>2</sup>The scribes say] <sup>1</sup>that 'Elijah must first come? And he <sup>1</sup>answered and <sup>1</sup>said <sup>2</sup>unto them, <sup>1</sup>Elijah indeed cometh <sup>2</sup>first, <sup>1</sup>and <sup>1</sup>shall restore [<sup>2</sup>restoreth] <sup>1</sup>all things: <sup>2</sup>and how <sup>4</sup>is it written of the Son of man, that he should suffer many things and be set at nought? <sup>1</sup>But I say unto you, that Elijah is come <sup>1</sup>already, and they knew him not, but <sup>1</sup>did [<sup>2</sup>and they have also done] <sup>1</sup>unto him whatsoever they listed, <sup>2</sup>even as it is written of him. <sup>1</sup>Even so shall the Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist.

## §72. JESUS HEALS THE DEMONIAK BOY.

*Probably at foot of Mt. Hermon. Region of Casarea Philippi.  
(No. 49a.)*

Matt. 17:14-21. Mark 9:14-29. Luke 9:37-43a.

<sup>1</sup>AND <sup>3</sup>it came to pass, on the next day, <sup>1</sup>when they were come [<sup>1</sup>to the multitude] <sup>3</sup>down from the mountain [<sup>2</sup>And when they came] <sup>2</sup>to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him [<sup>3</sup>a great multitude met him]. <sup>2</sup>And he asked them, What question ye with them? <sup>3</sup>And behold, a man from the multitude [<sup>1</sup>there] <sup>1</sup>came to him <sup>6</sup>who [<sup>1</sup>a man] <sup>1</sup>kneeling to him [<sup>2</sup>And one of the

<sup>†</sup> Mal. 4:5, 6. Matt. 11:14 (§ 47) [Of John the Baptist], "this is Elijah, who is to come."

<sup>k</sup> Psa. 22:6, 16. Isa. 53:2, etc. Dan. 9:26. <sup>l</sup> Matt. 14:3 (§ 60).

multitude], <sup>2</sup>answered him, <sup>1</sup>and <sup>8</sup>cried, <sup>1</sup><sup>3</sup>saying, <sup>1</sup>Lord, <sup>2</sup><sup>8</sup>Master, <sup>2</sup>I brought unto thee my son, who hath a dumb spirit: <sup>8</sup>I beseech thee to look upon my son: for he is mine only child: <sup>1</sup>have mercy on <sup>6</sup>him [<sup>1</sup>my son]: <sup>1</sup>for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water: <sup>3</sup>and behold, <sup>6</sup>the [<sup>3</sup>a] <sup>3</sup>spirit taketh him, and he suddenly crieth out: and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely: <sup>2</sup>and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away. <sup>1</sup><sup>2</sup>And I <sup>1</sup>brought him <sup>6</sup>and <sup>2</sup>spake <sup>1</sup><sup>2</sup>to thy disciples, <sup>3</sup>and I besought <sup>6</sup>them [<sup>3</sup>thy disciples] <sup>3</sup>to [<sup>2</sup>that they should] <sup>2</sup><sup>3</sup>cast it out: and they <sup>2</sup>were not able [<sup>3</sup>could not], <sup>1</sup>and they could not cure him. <sup>1</sup><sup>2</sup>And Jesus answered and said [<sup>2</sup>And he answereth them and saith], <sup>1</sup><sup>2</sup><sup>8</sup>O faithless <sup>1</sup><sup>3</sup>and perverse <sup>1</sup><sup>2</sup><sup>3</sup>generation, how long shall I be with you? <sup>3</sup>and <sup>1</sup><sup>2</sup>how long shall I <sup>1</sup><sup>2</sup><sup>3</sup>bear with you? bring <sup>3</sup>hither thy son [<sup>1</sup><sup>2</sup>him <sup>1</sup>hither to me] <sup>2</sup>unto me. And they brought him unto him. <sup>2</sup><sup>3</sup>And <sup>3</sup>as he was yet a coming, <sup>2</sup>when he saw him, straightway the spirit [<sup>3</sup>the demon] <sup>3</sup>dashed him down, and <sup>2</sup><sup>3</sup>tare <sup>6</sup>him grievously; <sup>2</sup>and he fell on the ground, and wallowed foaming. And he asked his father, How long time is it since this hath come unto him? And he said, From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! <sup>6</sup>All things are possible to him that believeth. Straightway the father of the child cried out,

a Mark 1:26 (§ 33) [In the synagogue at Capernaum], "The unclean spirit, tearing him [the man possessed] and crying with a loud voice, came out of him."

b Mark 11:22, 23 (§ 115), "Jesus . . . saith, . . . Have faith in God. . . . Whosoever shall say unto this mountain, Be thou taken up and cast into the sea: and shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it. . . . All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." John 11:40 (§ 101), see on c below.



and said, I believe: help thou mine unbelief. And when Jesus saw that a multitude came running together, he [<sup>3</sup>But Jesus] <sup>2</sup>rebuked the unclean spirit [<sup>1</sup>And Jesus rebuked him; and the demon went out from him], <sup>2</sup>saying unto him, thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried out, and torn him much, he came out: and *the child* became as one dead; insomuch that the more part said, He is dead. But Jesus took him by the hand, and raised him up: and he arose [<sup>3</sup>and healed the boy]. <sup>3</sup>And <sup>6</sup>Jesus <sup>3</sup>gave him back to his father: <sup>1</sup>and the boy was cured from that hour. <sup>3</sup>And they were all astonished at the majesty of God.

<sup>2</sup>And when he was come into the house, his disciples [<sup>1</sup>Then] <sup>1</sup>came [<sup>1</sup>the disciples] to Jesus apart, and <sup>2</sup>asked him privately, *saying*, We could not cast it out; [<sup>1</sup>said] <sup>1</sup>Why could we not [<sup>1</sup>(not) (we) cast it out]? <sup>1</sup><sup>2</sup>And he <sup>2</sup>said [<sup>1</sup>saith] <sup>1</sup><sup>2</sup>unto them, <sup>1</sup>Because of your little faith: for verily I say unto you, If ye have faith as <sup>6</sup>a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. <sup>2</sup>This kind can come out by nothing, save by prayer.

### §73. JESUS AGAIN FORETELLS HIS DEATH AND RESURRECTION.

*Through Galilee. (No. 50.)*

Matt. 17:22-23. Mark 9:30-32. Luke 9:43b-45.

<sup>3</sup>AND they went forth from thence, and passed through Galilee; and he would not that any man should know it. <sup>1</sup><sup>2</sup>And while they abode in Galilee, <sup>6</sup>and [<sup>3</sup>But] <sup>3</sup>while all

*c* Luke 17:6 (§ 100), "If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and planted in the sea," etc. See on *b* above.

*a* [This is the second foretelling of these things]. Matt. 16:21 (§ 70b), *id.* [The first time, near Cæsarea Philippi; the third time was about a week before his death]. Matt. 20:17 (§ 107).

were marvelling at all the things which he did, <sup>1</sup>Jesus [<sup>2</sup>For he] <sup>2</sup>taught [<sup>3</sup>he said unto] <sup>2</sup><sup>3</sup>his disciples, <sup>2</sup>and <sup>1</sup><sup>2</sup>said unto them, <sup>3</sup>Let these words sink into your ears; for <sup>1</sup><sup>2</sup><sup>3</sup>the Son of man <sup>1</sup><sup>3</sup>shall be [<sup>2</sup>is] <sup>1</sup><sup>2</sup><sup>3</sup>delivered up into the hands of men, <sup>1</sup><sup>2</sup>and they shall kill him; <sup>2</sup>and when he is killed, after three days he shall rise again [<sup>1</sup>and the third day he shall be raised up]. <sup>1</sup>And they were exceeding sorry. <sup>2</sup><sup>3</sup>But they <sup>6</sup>understood not <sup>3</sup>this [<sup>2</sup>the] <sup>2</sup><sup>3</sup>saying, and <sup>3</sup>it was concealed from them, that they should not perceive it: and they <sup>2</sup><sup>3</sup>were afraid to ask him <sup>3</sup>about this saying.

## §74. MIRACLE TO PROVIDE TRIBUTE MONEY.

*Capernaum. (No. 51.)*

Matt. 17:24-27. Mark 9:33a.

<sup>1</sup><sup>2</sup>AND <sup>1</sup>when <sup>1</sup><sup>2</sup>they <sup>1</sup>were come [<sup>2</sup>came] <sup>1</sup><sup>2</sup>to Capernaum, <sup>1</sup>they that received the <sup>4</sup>half-shekel [Marg., Gr., "didrachma"] came to Peter, and said, Doth not your master pay the half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the <sup>6</sup>sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened

§73. *b* Luke 18:34 (§ 107) [On the third foretelling of these things], "They understood none of these things: and this saying was hid from them, and they perceived not the things that were said."

§74. *a* [The didrachma was in value about 28 cents, but its purchasing power was then nearly equal to what \$2.50 or \$3.00 are now.] See Exod. 30:13, "This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary (a shekel is twenty gerahs): an half shekel *shall be* the offering of the LORD, . . . every one . . . from twenty years old and above, shall give an offering unto the LORD." 38:26.

*b* [This in effect was to say, "If this tribute be levied in the name of **THE FATHER**, then I, **THE SON** am free"].



his mouth, thou shalt find a 'shekel [Marg., Gr., "stater"]; that take, and give unto them for me and thee.

§75a. GENERAL DISCOURSES WITH HIS DISCIPLES CONCERNING AMBITION, HEALING IN HIS NAME, AVOIDING OFFENCES.

*Capernaum. (No. 51.)*

Matt. 18:1-9. Mark 9:33b-50. Luke 9:46-50.

<sup>3</sup>AND there arose a reasoning among them, "which of them was the greatest [Marg., Gr., "greater"]. <sup>2</sup>And when he was in the house he asked them, What were ye reasoning in the way? But they held their peace: for they had disputed one with another in the way, who *was* the greatest. And he sat down, and called the twelve: 'and they [<sup>1</sup>In that hour] 'came [<sup>1</sup>the disciples] unto Jesus, saying, Who then is greatest in the kingdom of heaven? <sup>2</sup>and he saith unto them, If any man 'would be first, he shall be last of all, and minister of all. <sup>1</sup>And he called to him a little child, <sup>2</sup>and [<sup>2</sup>he] took 'him [<sup>2</sup>a little child] [<sup>3</sup>But when Jesus saw the reasoning of their heart, he took a little child] <sup>1</sup><sup>2</sup><sup>3</sup>and set him <sup>3</sup>by his side <sup>1</sup><sup>2</sup>in the midst of them; <sup>1</sup><sup>2</sup><sup>3</sup>and <sup>2</sup>'taking him in his arms, he <sup>1</sup><sup>2</sup><sup>3</sup>said <sup>2</sup><sup>3</sup>unto them, 'Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Who-soever therefore shall 'humble himself as this little child,

§74. c [The stater was twice the value of the didrachma]. See on a above.

§75a. a Luke 22:24 (§ 131b) [At the Lord's Supper], "There arose also a contention among them, which of them was accounted to be greatest."

b Matt. 20:27, 28 (§ 108) [In reproving the ambition of James and John], "Whosoever would become great among you shall be your minister: and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

c Mark 10:16 (§ 105), "He took them [little children] in his arms, and blessed them." Psa. 131:2. Matt. 19:14 (§ 105), "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven." 1 Cor. 14:20. 1 Pet. 2:2.

d Matt. 23:11, 12 (§ 122a), "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled: and whosoever shall humble himself shall be exalted."

the same is the greatest in the kingdom of heaven. And <sup>2 3</sup>whosoever [<sup>1</sup>whoso] <sup>1 2 3</sup>shall receive <sup>2</sup>one of such little children [<sup>1</sup>one such little child—<sup>3</sup>this little child] <sup>1 2 3</sup>in my name receiveth me: <sup>2 3</sup>and whosoever <sup>3</sup>shall receive [<sup>2</sup>receiveth] <sup>2 3</sup>me, receiveth <sup>2</sup>not me, but <sup>2 3</sup>him that sent me; <sup>3</sup>for he that is least among you all, the same is great.

<sup>3</sup>And <sup>2 3</sup>John <sup>3</sup>answered and <sup>2 3</sup>said <sup>2</sup>unto him, <sup>2 3</sup>Master, ‘we saw one casting out demons in thy name: and we forbade him, because he <sup>2</sup>followed [<sup>3</sup>followeth] <sup>2 3</sup>not <sup>3</sup>with <sup>2 3</sup>us. But Jesus said <sup>3</sup>unto him, <sup>2 3</sup>Forbid him not: <sup>2</sup>for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. <sup>2 3</sup>For he that is <sup>3</sup>not against <sup>2</sup>us [<sup>3</sup>you] <sup>2 3</sup>is for <sup>2</sup>us [<sup>3</sup>you]. <sup>2</sup>For <sup>h</sup>whosoever shall give you a cup of water to drink, because ye are Christ’s, verily I say unto you, he shall in no wise lose his reward. And whosoever [<sup>1</sup>but whoso] <sup>1 2</sup>shall <sup>hh</sup>cause one of these little ones that believe on me to stumble, <sup>2</sup>it were better for him if [<sup>1</sup>it is profitable for him that] <sup>1 2</sup>a great millstone <sup>2</sup>were [<sup>1</sup>should be] <sup>1 2</sup>hanged about his neck, <sup>2</sup>and he were <sup>2</sup>cast into <sup>1</sup>and [<sup>1</sup>that he should be] sunk in the depth of <sup>1 2</sup>the sea. <sup>1</sup>Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come: but ‘woe to that man through whom the occasion cometh! <sup>1 2</sup>And if thy <sup>h</sup>hand [<sup>1</sup>or thy foot] <sup>1</sup>causeth [<sup>2</sup>cause] <sup>1 2</sup>thee to stumble, cut it off, <sup>1</sup>and cast it from thee: <sup>1 2</sup>it is good for

*e* Num. 11:28 [Of two young men who prophesied only in the camp] “Joshua . . . said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the LORD’s people were prophets, and that the LORD would put his Spirit upon them.”

*f* 1 Cor. 12,3, “No man speaking in the Spirit of God, saith, Jesus is anathema: and no man can say, Jesus is Lord, but in the Holy Spirit.”

*g* See Matt. 12:30 (§ 50a).

*h* Matt. 10:42 (§ 59), “Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”

*hh* Luke 17:1, 2 (§ 100), *id.*

*i* Matt. 26:24 (§ 133) [Of Judas], “Woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.”

*k* Matt. 5:29, 30 (§ 44), *id.* [On the seventh commandment]. See Deut. 13:6.



thee to enter into life maimed [<sup>1</sup>or halt], rather than having <sup>2</sup>thy <sup>1</sup><sup>2</sup>two hands <sup>2</sup>to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy [<sup>1</sup>or] <sup>1</sup><sup>2</sup>two feet to be cast <sup>2</sup>into hell [Marg., Gr., "Gehenna"] <sup>1</sup>into the eternal fire. <sup>1</sup><sup>2</sup>And if thine eye <sup>1</sup>causeth [<sup>2</sup>cause] <sup>1</sup><sup>2</sup>thee to stumble, <sup>1</sup>pluck it out, and <sup>1</sup><sup>2</sup>cast it [<sup>2</sup>out] <sup>1</sup>from thee; <sup>1</sup><sup>2</sup>it is good for thee to enter into <sup>2</sup>the kingdom of God [<sup>1</sup>life] <sup>1</sup><sup>2</sup>with one eye, rather than having two eyes to be cast into <sup>1</sup>the <sup>1</sup><sup>2</sup>hell <sup>1</sup>of fire; <sup>2</sup>where <sup>1</sup>their worm dieth not, and the fire is not quenched. For every one shall be salted with fire. <sup>m</sup>Salt is good: but if the salt have lost its saltness, wherewith will ye season it? <sup>n</sup>Have salt in yourselves, and <sup>o</sup>be at peace one with another.

§75b. PARABLE OF THE SHEEP GONE ASTRAY. FORGIVENESS TAUGHT. PARABLE OF THE KING RECKONING WITH HIS SERVANTS.

Matt. 18:10-35.

SEE that ye despise not one of these little ones; for I say unto you, that in heaven "their angels do always

*l* Isa. 66:23, 24, "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh."

*m* Matt. 5:13 (§ 44), "Ye are the salt of the earth [Luke 14:34 (§ 97) Salt therefore is good]: but if the salt have lost its savour, wherewith shall it be salted? [*Luke*, seasoned? It is fit neither for the land nor the dunghill: *men* cast it out] it is thenceforth good for nothing, but to be cast out and trodden under foot of men."

*n* Eph. 4:29. Col. 4:6. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one."

*o* Rom. 12:18, "If it be possible, as much as in you lieth, be at peace with all men. 14:17-19. 2 Cor. 13:11. Heb. 12:14, "Follow after peace with all men."

*a* Psa. 34:7, "The angel of the LORD encampeth round about them that fear him, and delivereth them." Heb. 1:14, "Are they [angels] not all ministering spirits, sent forth to do service for the sake of them who shall inherit salvation?"



‘behold the face of my Father who is in heaven. How think ye? ‘If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, ‘thou hast gained thy brother. But if he hear *thee* not, take with thee one or two more, that ‘at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church [Marg., or, “congregation”]: and if he refuse to hear the church also, let him be unto thee ‘as the Gentile and the publican. Verily I say unto you, ‘What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, ‘it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

*b* Luke 1:19 (§ 3) [To Zacharias], “I am Gabriel, that stand in the presence of God.”

*c* Luke 15:4-7 (§ 98) [parable of the lost sheep. The parable in Matt. represents a *brother* who has strayed into the paths of sin: while that in Luke is concerned with a *lost* sheep, as the publicans and sinners were considered to be.—Gardiner.]

*d* Jam. 5:19, 20, “he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.”

*e* Deut. 17:6; 19:15. John 8:17 (§ 83). 2 Cor. 13:1, *id.* Heb. 10:28, “A man that hath set at nought Moses’ law dieth without compassion on *the word of* two or three witnesses.”

*f* Rom. 16:17. 1 Cor. 5:9. 2 Thess. 3:6, 14. 2 John 9:10.

*ff* Matt. 16:19 (§ 70a) *id.* [said to Peter]. See John 20:23 (§ 168). 1 Cor. 5:3, 4.  
*g* 1 John 3:22 and 5:14.



Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? <sup>h</sup>until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, <sup>i</sup>Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him who owed him ten thousand <sup>k</sup>talents [Marg., This talent was probably worth about \$1,161]. But forasmuch as he had not *wherewith* to pay, his lord commanded him <sup>l</sup>to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt [Marg., Gr., "loan"]. But that servant went out, and found one of his fellow-servants, who owed him a hundred <sup>m</sup>shillings [Marg., about eight pence half-penny]: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

<sup>n</sup> Lev. 19:17. Luke 17:3, 4 (§ 100).

<sup>i</sup> Matt. 6:14 (§ 44). Mark 11:25 (§ 115). Col. 3:13.

<sup>k</sup> [His debt amounted to about twelve millions dollars: while the debt owing to him (one hundred shillings) was about fifteen dollars.]

<sup>l</sup> 2 Kings 4:1 Neh. 5:7, 8.

<sup>m</sup> See on *k* above.

\*So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

§76. OUR LORD'S FINAL DEPARTURE FROM GALILEE.  
GOING UP TO THE FEAST OF TABERNACLES.

*Through Samaria to Perea. (No. 52.)*

Matt. 19:1a. Mark 10:1a. Luke 9:51-56. John 7:2-10.

‘Now the feast of the Jews, ‘the feast of tabernacles, was at hand. ‘His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. ‘For even his brethren did not believe on him. Jesus therefore saith unto them, ‘My time is not yet come; but your time is alway ready. ‘The world cannot hate you; but me it hateth, ‘because I testify of it, that its works are evil. Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled. And having said these things unto them, he abode *still* in Galilee.

<sup>1 2 3</sup>And <sup>1 3</sup>it came to pass <sup>1</sup>when Jesus had finished these words [<sup>1</sup>But] ‘when his brethren were gone up unto the feast ‘and <sup>3</sup>when the days were well nigh come that he should be <sup>2</sup>received up, <sup>1 2</sup>he <sup>2</sup>arose ‘and <sup>1</sup>departed <sup>1 2</sup>from

*n* Prov. 21:13. Matt. 6:12 (§ 44) [the Lord's prayer]. James 2:13, “Judgment is without mercy to him that hath shewed no mercy.”

*a* Lev. 23:34, 42.

*b* “His brethren,” Matt. 12:46 (§ 51) and 13:55 (§ 58), “James, and Joseph, and Simon, and Judas.” Acts 1:14.

*c* Mark 3:21 (§ 50a), “His friends . . . said, He is beside himself.”

*d* See John 2:1-4 (§ 22) and 8:20 (§ 83).

*e* John 15:18, 19 (§ 136b), “If the world hateth you, ye know that it hath hated me before it hated you.”

*f* John 3:19 (§ 24).

*g* Mark 16:19 (§ 172b), “he . . . was received up into heaven, and sat down at the right hand of God.” Acts 1:2.



<sup>1</sup>Galilee [<sup>2</sup>thence] <sup>5</sup>and [<sup>3</sup>he] <sup>3</sup>steadfastly set his face to go to Jerusalem [<sup>4</sup>then went he also up] <sup>4</sup>not publicly, but as it were in secret: <sup>3</sup>and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. <sup>1</sup>And they did not receive him, because his face was *as though he were* going to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and <sup>4</sup>consume them? But he turned, and rebuked them. And they went to another village.

§77. ON THE WAY, THE DEVOTION OF THE NEW DISCIPLES PUT TO THE TEST.

*Through Perea. (No. 52.)*

Matt. 8:19-22. Luke 9:57-62.

<sup>1</sup><sup>2</sup>AND <sup>3</sup>as they went in the way, <sup>1</sup>there came <sup>3</sup>a certain man, <sup>1</sup>a scribe, and <sup>1</sup><sup>3</sup>said unto him, <sup>1</sup>Master, <sup>1</sup><sup>3</sup>I will follow thee whithersoever thou goest. And Jesus <sup>1</sup>saith [<sup>3</sup>said] <sup>1</sup><sup>3</sup>unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head. <sup>3</sup>And he said unto another, Follow me. But he [<sup>1</sup>And another of the disciples] <sup>1</sup><sup>3</sup>said <sup>1</sup>unto him, <sup>1</sup><sup>3</sup>Lord, <sup>a</sup>suffer me first to go and bury my father. But <sup>1</sup>Jesus saith [<sup>3</sup>he said] <sup>1</sup><sup>3</sup>unto him, <sup>1</sup>Follow me; and <sup>1</sup><sup>3</sup>leave the dead to bury their own dead: <sup>3</sup>but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, <sup>6</sup>No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

<sup>h</sup> See John 4:3, 9, 39 (§ 27) [where many Samaritans did believe on him].

<sup>i</sup> 2 Kings 1:10, 12.

<sup>a</sup> See 1 Kings 19:19, 20.

<sup>b</sup> See Luke 17:32 (§ 102), "Remember Lot's wife."

## §78. THE SEVENTY SENT FORTH. (No. 52.)

Luke 10:1-12.

Now after these things the Lord appointed seventy others, and "sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, "The harvest is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes: and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace *be* to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for 'the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city.

*a* Matt. 10:1, 5 (§ 59) [the twelve sent forth. Compare the entire section.]

*b* Matt. 9:37, 38 (§ 59) *id.* [to the twelve]. John 4:34 (§ 27) [on seeing the Samaritans coming to him], "Lift up your eyes, and look on the fields, that they are white already unto harvest."

*c* Lev. 19:13. Deut. 24:14, 15. 1 Cor. 9:4-15. 1 Tim. 5:18, "the scripture saith [Deut. 25:4], Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire."



## §79. THE DOOM OF THE IMPENITENT CITIES.

(No. 52.)

Matt. 11:20-24. Luke 10:13-16.

<sup>1</sup>THEN began he to upbraid the cities wherein most of his mighty works were done, because they repented not. <sup>1</sup><sup>a</sup>Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, <sup>a</sup>sitting <sup>1</sup><sup>a</sup>in sackcloth and ashes. Howbeit <sup>1</sup>I say unto you, <sup>1</sup>it shall be more tolerable for <sup>b</sup>Tyre and <sup>c</sup>Sidon in the <sup>1</sup>day of <sup>1</sup>judgment, than for you. And thou, <sup>d</sup>Capernaum, shalt thou be <sup>e</sup>exalted unto heaven? thou shalt <sup>1</sup>go [<sup>a</sup>be brought] <sup>1</sup>down unto <sup>f</sup>Hades: <sup>1</sup>for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. <sup>3</sup>He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

## §80. TEN LEPERS CLEANSED.

*Probably in Samaria. (No. 53.)*

Luke 17:11-19.

AND it came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee. And as he entered into a certain village,

*a* See Jonah 3:5, 7, 8.*b* 2 Sam. 5:11 and 24:7. 1 Kings 7:13 and 9:12. Isa. 23:1. Ezek 26:7. Mark 3:8 (§ 42). Matt. 15:21 (§ 65). Acts 3:7 and 12: 20, 21.*c* Gen. 10:15 and 49:13. Judg. 1:31. 1 Kings 17:9. Jer. 25:22, see on *b* above.*d* Matt. 4:13-16 (§ 31).*e* Isa. 14:13. Jer. 51:53.*f* See Ezek. 26:15, 20 and 32:18.

there met him ten men that were lepers, "who stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, 'Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise, and 'go thy way, thy faith hath made thee whole.

*a* Lev. 13:46 [of the leper], "he shall dwell alone: without the camp *shall* his habitation be."

*b* Lev. 13:2; 14:2, etc. [the law of the leper's cleansing]. Matt. 8:4 (§ 35) [to the leper cleansed], "go, shew thyself to the priest."

*c* Mark 10:52 (§ 109) *id.* [to a blind man]. Luke 7:50 (§ 48) *id.* [to a woman . . . who was a sinner . . .]. Matt. 9:20, 22 (§ 56) [the woman healed of an issue of blood], "Daughter, be of good cheer; thy faith hath made thee whole."



## PART VI.

### FROM THE FEAST OF TABERNACLES TILL CHRIST'S FINAL ARRIVAL AT BETHANY.

*Time—About Six Months.*

#### §81. JESUS AT THE FEAST OF TABERNACLES.

*Jerusalem, Autumn, A.D. 29. (No. 54.)*

John 7:11-52.

THE Jews, therefore, sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.

But when it was now the midst of the feast, Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or *whether* I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and *yet* none of you doeth the law?

<sup>a</sup> John 8:28 (§ 83); 12:49 (§ 125) and 14:10, 24 (§ 136a), "The word which ye hear is not mine, but the Father's who sent me."

Why seek ye to kill me? The multitude answered, 'Thou hast a demon: who seeketh to kill thee? Jesus answered and said unto them, I did one work, and ye all marvel because thereof. 'Moses hath given you circumcision (not that it is of Moses, but 'of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, 'because I made a man every whit whole on the sabbath? 'Judge not according to appearance, but judge righteous judgment.

Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? 'Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. They sought therefore to take him; and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, 'Yet a little while am I with you, and I go unto

*b* John 8:48, 52 (§ 83), "The Jews . . . said, . . . Say we not well that thou art a Samaritan, and hast a demon? . . . Now we know that thou hast a demon."

*c* Lev. 12:3 [law of circumcision].

*d* Gen. 17:9, 12 [circumcision given to Abraham].

*e* John 5:8, 16 (§ 39).

*f* Deut. 1:16, 17. Prov. 24:23, "*It is not good to have respect of persons in judgment.*" John 8:15 (§ 83). Jam. 2:1.

*g* Matt. 13:55 (§ 58).

*h* John 13:33 (§ 133) [at the Lord's supper], "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come: so now I say unto you." 16:16 (§ 136c).



him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto 'the Dispersion among the Greeks, and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

Now on <sup>k</sup>the last day, the great *day* of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, <sup>m</sup>from within him shall flow rivers of living water. But this spake he <sup>n</sup>of the Spirit, which they that believed on him were to receive: for the Spirit was not yet *given*; because Jesus was not yet <sup>o</sup>glorified. *Some* of the multitude therefore, when they heard these words, said, This is of a truth <sup>p</sup>the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the <sup>q</sup>seed of David, and from Bethlehem, the village <sup>r</sup>where David was? So there arose a division in the

<sup>i</sup> Isa. 11:12, "The Lord . . . shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Jam. 1:1, "James . . . to the twelve tribes which are of the Dispersion, greeting."

<sup>k</sup> Lev. 23:34, 36, "The feast of tabernacles . . . on the eighth day shall be an holy convocation unto you."

<sup>l</sup> Isa. 55:1, "Ho, every one that thirsteth, come ye to the waters," etc. John 6:35 (§ 63). Rev. 22:17.

<sup>m</sup> Prov. 18:4. Isa. 12:3 and 44:3, 4. John 4:14 (§ 27).

<sup>n</sup> Joel 2:28. John 16:7 (§ 136c), "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." Acts 2:17, 18, 32, 38 [Pentecost].

<sup>o</sup> John 12:16 (§ 113) [when Jesus rode into Jerusalem], "When Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."

<sup>p</sup> Deut. 18:15, 17. John 1:19, 21 (§ 19); 6:14 (§ 61).

<sup>q</sup> Psa. 132:11, "The LORD hath sworn *in* truth unto David: he will not turn from it: Of the fruit of thy body will I set upon the throne." Jer. 23:5. Matt. 2:6 (§ 12) [Mic. 5:2]. Luke 2:4 (§ 8).

<sup>r</sup> 1 Sam. 16:1, 4.

multitude because of him. And some of them would have taken him; but no man laid hands on him.

The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? The officers answered, 'Never man so spake. The Pharisees therefore answered them, Are ye also led astray? Hath any 'of the rulers believed on him, or of the Pharisees? But this multitude who knoweth not the law are accursed. "Nicodemus saith unto them (he that came to him before, being one of them), "Doth our law judge a man, except it first hear from himself and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and see that "out of Galilee ariseth no prophet.

## §82. THE WOMAN TAKEN IN ADULTERY.

*Jerusalem. (No. 54.)*

John 7:53 to 8:11.

[AND they went every man unto his own house: but Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Master, this woman hath been taken in adultery, in the very act. Now in the law "Moses commanded us to stone such: what then sayest thou of her? And this they said, trying him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he

\* Matt. 7:29 (§ 44).

t John 12:42 (§ 125). Acts 6:7. 1 Cor. 1:20, 26, and 2:8.

u John 3:2 (§ 24), and 19:39 (§ 158). v Deut. 1:17; 17:8, and 19:15.

w Isa. 9:1, 2 [quoted Matt. 4:15, 16 (§ 31)].

a Lev. 20:10. Deut. 22:22.



lifted up himself, and said unto them, 'He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, 'went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, 'Neither do I condemn thee: go thy way; from henceforth 'sin no more.]

§83. JESUS CONTINUES TEACHING IN THE TEMPLE.  
REPROVES THE JEWS. THEY ATTEMPT TO STONE  
HIM. HE ESCAPES.

*Jerusalem. (No. 54.)*

John 8:12-59.

AGAIN therefore Jesus spake unto them, saying, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, 'Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye

§82. *b* Deut. 17:6, 7. Rom. 2:1, "Whercin thou judgest another, thou condemnest thyself: for thou that judgest dost practice the same things." Matt. 5:27, 28 (§ 44).

*c* Rom. 2:22.

*d* Luke 12:14 (§ 91). John 3:17 (§ 24), "God sent not the Son into the world to judge the world: but that the world should be saved through him." 8:15 (§ 83), "I judge no man."

*e* John 5:14 (§ 39) *id.* [to the man who had an infirmity thirty-eight years].

§83. *a* John 1:4, 5, 9 (§ 1); 3:19 (§ 24); 9:5 (§ 84), "When I am in the world, I am the light of the world." 12:46 (§ 125).

*b* John 5:31-34 (§ 39), "Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man."

judge after the flesh; <sup>c</sup>I judge no man. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. Yea and in your law <sup>d</sup>it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These words spake he <sup>e</sup>in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto them, I go away, and <sup>f</sup>ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, <sup>g</sup>Ye are from beneath; I am from above; <sup>h</sup>ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for <sup>i</sup>except ye believe that I am *he*, ye shall die in your sins. They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. They perceived not that he spake to them of the Father. Jesus therefore said, When ye have <sup>j</sup>lifted up the Son of man, <sup>k</sup>then shall ye know that I am *he*, and *that* I

<sup>c</sup> John 3:17 (§ 24), see on *d* § 82.

<sup>d</sup> Deut. 17:6 and 19:15 [quoted 2 Cor. 13:1]. Matt. 18:16 (§ 75b). Heb. 10:28.

<sup>e</sup> Mark 12:41 (§123).

<sup>f</sup> John 7:34 (§ 81); 13:33 (§ 133).

<sup>g</sup> John 3:27, 31 (§ 25).

<sup>h</sup> John 15:19 (§ 136b) [to his disciples], "If ye were of the world, the world would love its own."

<sup>i</sup> Mark 16:16 (§ 171), "he that disbelieveth shall be condemned."

<sup>j</sup> John 3:14 (§ 24), "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." 12:32 (§ 124). Rom. 1:4.

<sup>k</sup> Rom. 1:3, "Jesus Christ . . . was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead."



do nothing of myself, but "as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for "I do always the things that are pleasing to him. As he spake these things, "many believed on him.

Jesus therefore said to those Jews who had believed him, If ye abide in my word, *then* are ye truly my disciples; and ye shall know the truth, and "the truth shall make you free. They answered unto him, "We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, "Every one that committeth sin is the bondservant of sin. "And the bondservant abideth not in the house forever: the son abideth forever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with *my* Father: and ye also do the things which ye heard from *your* father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were "Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from

*m* John 3:11 (§ 24).

*n* John 4:34 (§ 27); 5:30 (§ 39); 6:38 (§ 63).

*o* John 7:31 (§ 81); 10:40, 42 (§ 94); 11:45 (§ 101).

*p* Rom. 6:14, 17, 22, and 8:2, "the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." James 1:25 and 2:12.

*q* Lev. 25:42. Matt. 3:7, 9 (§ 10) [John the Baptist said], "think not to say, . . . We have Abraham to our father."

*r* Rom. 6:16, 20. 2 Pet. 2:19, "of whom a man is overcome, of the same is he also brought into bondage."

*s* Gal. 4:30, 31, and 5:1.

*t* Rom. 2:28, "he is a Jew, who is one inwardly: and circumcision is that of the heart, in the spirit, not in the letter." 9:7. Gal. 3:7, 29.

God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? *Even* because ye cannot hear my word. "Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God, heareth the words of God: for this cause ye hear *them* not, because ye are not of God. The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a demon? Jesus answered, I have not a demon; but I honour my Father, and ye dishonour me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, who died? and the prophets died: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. "Your father Abraham rejoiced to see my day; and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast

<sup>u</sup> Matt. 13:38 (§ 53). 1 John 3:8, "he that doeth sin is of the devil: for the devil sinneth from the beginning."

<sup>v</sup> Jude 6.

<sup>w</sup> Heb. 11:8, etc., "Abraham . . . Isaac and Jacob . . . all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth." Luke 10:24 (§ 85).



thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, <sup>x</sup>I am. <sup>y</sup>They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

§84. A MAN BORN BLIND HEALED ON THE SABBATH DAY. CHRIST'S SUBSEQUENT DISCOURSE.

*Jerusalem. (No. 54.)*

John 9:1 to 10:21.

AND as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: "but that the works of God should be made manifest in him. <sup>b</sup>We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, <sup>c</sup>I am the light of the world. When he had thus spoken, "he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of <sup>d</sup>Siloam (which is by interpretation, Sent). He went away therefore, and <sup>e</sup>washed, and came seeing. The neighbours therefore, and they who saw him aforetime, that he was a beggar, said, Is not this he that sat and

<sup>x</sup> Exod. 3:14. Isa. 9:6, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." John 17:1, 5, 24 (§ 137). Col. 1:17. Rev. 1:8.

<sup>y</sup> John 10:25, 31, 39 (§ 94).

<sup>a</sup> See John 11:4 (§ 101) [of Lazarus], "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby."

<sup>b</sup> John 4:34 (§ 27), "My meat is to do the will of him that sent me, and to accomplish his work." 12:35 (§ 124), and 17:1, 4 (§ 137).

<sup>c</sup> John 1:5, 9 (§ 1) "the light shineth in the darkness: and the darkness apprehended it not. . . . There was the true light, *even the light* which lighteth every man, coming into the world." 3:19 (§ 24); 8:12 (§ 83).

<sup>d</sup> Mark 7:33 (§ 66a); 8:23 (§ 69). <sup>e</sup> Neh. 3:15.

<sup>f</sup> See 2 Kings 5:14 [Of Naaman the leper].

begged? Others said, It is he: others said, No, but he is like him. He said, I am *he*. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. And they said unto him, Where is he? He saith, I know not.

They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, <sup>g</sup>He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. These things said his parents, because <sup>h</sup>they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be <sup>i</sup>put out of the synagogue. Therefore said his parents, He is of age; ask him. So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a

<sup>g</sup> John 4:19 (§ 27).

<sup>h</sup> John 12:42 (§ 125); 19:38 (§ 158).

<sup>i</sup> John 10:2 (§ 136c).



sinner. He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said therefore unto him, What did he to thee? how opened he thine eyes? He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? Would ye also become his disciples? And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes. <sup>k</sup>We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the 'Son of God? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and <sup>m</sup>he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, <sup>n</sup>For judgment came I into this world, that <sup>o</sup>they who see not may see; and that they who see may become blind. Those of the Pharisees that were with him heard these things, and said unto him, <sup>p</sup>Are we also blind?

<sup>k</sup> Job 27:9. Psa. 66:18. Prov. 15:29, "The LORD is far from the wicked: but he heareth the prayer of the righteous." Jer. 11:11 and 14:12. Zach. 7:13.

<sup>l</sup> Matt. 14:33 (§ 62a); 16:16 (§ 70a).

<sup>m</sup> John 4:25, 26 (§ 27) [At Jacob's well], "The woman saith, . . . I know that Messiah cometh (who is called Christ). Jesus saith unto her, I that speak unto thee am *he*."

<sup>n</sup> John 5:22, 27 (§ 39); 12:47 (§ 125).      <sup>o</sup> Matt. 13:13 (§ 52).

<sup>p</sup> Rom. 2:17, etc.

Jesus said unto them, 'If ye were blind, ye would have no sin; but now ye say, We see: your sin remaineth.

#### CHRIST THE SHEPHERD.

Verily, verily, I say unto you, he that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the 'door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have *it* abundantly. I am the 'good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and 'leaveth the sheep, and fleeth, and the wolf snatcheth them, and

*q* John 15:22 (§ 136b), "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin."

*r* John 14:6 (§ 136a), "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." Eph. 2:13-18, ". . . through [Christ] we . . . have our access in one Spirit unto the Father."

*s* Isa. 4:11. Ezek. 34:11, 23, ". . . I will set up one shepherd over them, and he shall feed them, *even* my servant David: he shall feed them, and he shall be their shepherd." Heb. 13:20, ". . . the great shepherd of the sheep . . . *even* our Lord Jesus."

*t* Zech. 11:15, 16, 17.



scattereth *them*: *he fleeth* because he is a hireling, and careth not for the sheep. I am the good shepherd; and "I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and "I lay down my life for the sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice; and they shall become "one flock, one shepherd. Therefore doth the Father love me, "because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. "This commandment received I from my Father.

There arose "a division again among the Jews because of these words. And many of them said, He hath "a demon, and is mad; why hear ye him? Others said, These are not the sayings of one possessed with a demon. "Can a demon open the eyes of the blind?

## §85. THE RETURN OF THE SEVENTY.

*Near Jerusalem. (No. 55.)*

Matt. 11:25-30. Luke 10:17-24.

"AND the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. And he said unto them, I beheld "Satan fallen as lightning from heaven. Behold, "I have given you authority to tread upon serpents and scorpions, and over all the power

*u* 2 Tim. 2:19, " . . . The Lord knoweth them that are his."

*v* John 15:13 (§ 136b).

*w* Ezek. 37:21, 24. 1 Pet. 2:25.

*x* Isa. 53:7, 12. Heb. 2:9.

*y* John 6:38 (§ 63). Acts 2:22, 24, 32, "This Jesus did God raise up, whereof we all are witnesses."

*z* "Division." See John 7:43 (§ 81).

*a* "Hath a demon." See John 7:16, 19, 20 (§ 81); 8:48, 52 (§ 83).

*b* Psa. 146:8, "The LORD openeth *the eyes* of the blind."

*α* [Seventy sent forth.] See Luke 10:1 (§ 78).

*b* John 12:31 (§ 124); 16:8, 11 (§ 136c). Rev. 12:7, 8, 9.

*c* Mark 16:18 (§ 171). Acts 28:3, 5 [Paul on the island of Melita].

of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that "your names are written in heaven.

<sup>1</sup>At that season <sup>3</sup>in that same hour <sup>1</sup>Jesus [<sup>3</sup>he] <sup>3</sup>rejoiced in the Holy Spirit, <sup>5</sup>and <sup>1</sup>answered <sup>1</sup>and said, I thank thee, O Father, Lord of heaven and earth, that thou didst <sup>6</sup>hide these things from the wise and understanding, and didst reveal them <sup>7</sup>unto babes; yea, Father, for so it was well-pleasing in thy sight.

<sup>1</sup><sup>3</sup>All things have been delivered unto me of my Father: and no one knoweth <sup>3</sup>who <sup>1</sup><sup>3</sup>the Son <sup>3</sup>is, <sup>1</sup><sup>3</sup>save the Father: <sup>1</sup>neither doth any know [<sup>3</sup>and] <sup>3</sup>who <sup>1</sup><sup>3</sup>the Father <sup>3</sup>is, <sup>1</sup><sup>3</sup>save the Son, and he to whomsoever the Son willeth to reveal *him*.

<sup>1</sup>Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and <sup>4</sup>learn of me; for I am meek and lowly in heart: and <sup>4</sup>ye shall find rest unto your souls. For <sup>4</sup>my yoke is easy, and my burden is light.

<sup>3</sup>And turning to the disciples, he said privately, <sup>1</sup>Blessed *are* the eyes which see the things that ye see: for I say unto you, that "many prophets and kings desired to

*d* Exod. 32:32. Psal. 69:19, 28. Dan. 12:1. Phil. 4:3, " . . . whose names are in the book of life." Heb. 12:23. Rev. 13:1, 8; 20:12 and 21:2, 27.

*e* 1 Cor. 1:19, 27, "It is written [Isa. 29:14] I will destroy the wisdom of the wise, and the discernment of the discerning will I bring to nought."

*f* See Psal. 8:2, "Out of the mouth of babes and sucklings hast thou ordained strength."

*g* Matt. 28:18 (§ 171) [After his resurrection], "All authority hath been given unto me in heaven and on earth." John 3:35 (§ 25); 13:3 (§ 132); 17:2 (§ 137). 1 Cor. 15:27.

*h* John 13:15 (§ 132). Phil. 2:5, 7, 8. 1 Pet. 2:21, "Christ also suffered for you, leaving you an example, that ye should follow his steps."

*i* Jer. 6:16, "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

*k* 1 John 5:3, " . . . his [God's] commandments are not grievous."

*l* Matt. 13:16, 17 (§ 52), *id.*, "Blessed are . . . heard them not."

*m* 1 Pet. 1:10, 11, "Concerning which salvation the prophets sought and searched diligently."



see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

### §86. PARABLE OF THE GOOD SAMARITAN.

*Near Jerusalem. (No. 55.)*

Luke 10:25-37.

AND behold, a certain <sup>a</sup>lawyer stood up and tried him, saying, Master, what shall I do to <sup>b</sup>inherit eternal life? And he said unto him, What is written in the law? how readest thou? <sup>c</sup>And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; <sup>d</sup>and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and <sup>e</sup>thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain <sup>f</sup>Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up

<sup>a</sup> "Lawyer." See Matt. 22:35 (§ 120c). Luke 7:30 (§ 47); 11:45, 46, 52 (§ 89); 14:3 (§ 98). Titus 3:13.

<sup>b</sup> Matt. 19:16 (§ 106a), [The rich young ruler] "came to him and said, Master, what good thing shall I do, that I may have eternal life? . . . If thou wouldst enter into life, keep the commandments. He saith . . . Which? Jesus said, Thou shalt not kill," etc. 22:35, 40 (§ 120c), [Where Jesus said] "On these two commandments hangeth the whole law, and the prophets."

<sup>c</sup> Deut. 6:5, "Thou . . . soul, and with all thy might."

<sup>d</sup> Lev. 19:18, *id.*

<sup>e</sup> Lev. 18:5, with Neh. 9:29. Ezek. 20:11, 13, 21. Rom. 10:5.

<sup>f</sup> John 4:9 (§ 27), "Jews have no dealings with Samaritans."

his wounds, pouring on *them* oil and wine: and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two <sup>s</sup>shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

## §87. JESUS AT THE HOUSE OF MARTHA AND MARY.

*Bethany.* (No. 56.)

Luke 10:38-42.

Now as they went on their way, he entered into a certain village: and a certain woman named "Martha received him into her house. And she had a sister called Mary, who also had <sup>b</sup>sat at the Lord's feet, and heard his word. But Martha was cumbered [Marg., Gr., "distracted"] about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered, and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

*g* [The two shillings were about 34 cents: allowing tenfold for difference in purchasing power, the deposit was about the same as \$3.40 would be now.] See note *b* on § 120a.

*a* John 11:1, 6 (§ 101), "Mary and her sister Martha . . . Now Jesus loved Martha, and her sister, and Lazarus." 12:1, 2, 3 (§ 112), "Jesus . . . came to Bethany . . . they made him a supper there: and Martha served. . . . Mary . . . took . . . and anointed the feet of Jesus."

*b* Luke 8:35 (§ 55). Acts. 22:3, "I [Paul] am a Jew . . . brought up . . . at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers."



## §88. THE DISCIPLES AGAIN TAUGHT HOW TO PRAY.

*Judæa. (No. 57.)*

Luke 11:1-13.

AND it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When ye pray, say, "Father [Marg., some read, "Our Father who art in heaven"], Hallowed be thy name. Thy kingdom come [Marg., some add, "Thy will be done, as in heaven, so on earth"]. Give us day by day our daily bread. And forgive us our sins: for we ourselves also forgive every one that is indebted to us. And bring us not into temptation [Marg., some add, "but deliver us from the evil one" (or, "from evil")].

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves: for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of

*a* Matt. 6:9, etc. (§ 44) *id.* [The Lord's prayer in sermon on the mount, more than a year before this].

*b* See Luke 18:7, 8 (§ 103) [parable of the importunate widow and the unjust judge], ". . . shall not God avenge his elect, who cry to him day and night, and yet he is long suffering over them? . . . he will avenge them speedily."

*c* "Ask . . . seek . . . knock," Matt. 7:7, 8 (§ 44) *id.*—21:22 (§ 115) [To the disciples on cursing the fig tree], "all things, whatsoever ye shall ask in prayer, believing, ye shall receive." James 1:5, 6. 1 John 3:22.

you that is a father shall "his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

### §89. JESUS DINES WITH A PHARISEE. PRONOUNCES WOES AGAINST THE PHARISEES.

*Judæa. (No. 57.)*

Luke 11:37-54.

Now as he spake, a Pharisee asketh him to dine [Marg., Gr., "breakfast"] with him: and he went in, and sat down to meat. "And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner. And the Lord said unto him, Now do ye Pharisees 'cleanse the outside of the cup and of the platter; but your 'inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also? Howbeit give for alms those things which are within; and behold, all things are clean unto you.

But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees! for ye love the chief

*d* Matt. 7:9-11 (§ 44) *tl.* but for "give the Holy Spirit," Matthew reads "give good things."

*a* Mark 7:3 (§ 64), "The Pharisees, and all the Jews, except they wash their hands diligently, eat not . . . and *when they come* from the market-place, except they bathe themselves, they eat not: and many other things . . . washings of cups, and pots, and brassen vessels."

*b* Matt. 23:25 (§ 122b), *tl.* [compare the woes pronounced against the Pharisees and lawyers in both sections, both text and notes].

*c* See § 64. Titus 1:15.



seats in the synagogues, and the salutations in the market places. Woe unto you! for ye are <sup>d</sup>as the tombs which appear not, and the men that walk over *them* know it not.

And one of the lawyers answering saith unto him, Master, in saying this thou reproachest us also. And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the <sup>e</sup>blood of Abel unto the blood of <sup>f</sup>Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And when he was come out from thence, the scribes and the Pharisees began to press upon *him* vehemently, and to provoke him to speak of many things; laying wait for him, <sup>g</sup>to catch something out of his mouth.

*d* Psa. 5:9, "Their inward part is very wickedness: their throat is an open sepulchre."

*e* Gen. 4:8, "Cain rose up against Abel his brother, and slew him."

*f* 2 Chro. 24:20, 21, "Zachariah the son of Jehoiada the priest . . . said, . . . Thus saith God, . . . because ye have forsaken the LORD, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD."

*g* Mark 12:13 (§ 120a), "they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk."

## §90. JESUS DISCOURSES UPON HYPOCRISY AND WORLDLINESS.

*Judæa. (No. 57.)*

Luke 12:1-12.

IN the meantime when the many thousands of the multitude were gathered together, insomuch that they trode upon another, he began to say unto his disciples first of all, Beware ye of the <sup>a</sup>leaven of the Pharisees, which is hypocrisy. But there is <sup>b</sup>nothing covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. And I say unto you <sup>c</sup>my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell [Marg., Gr., "Gehenna"]; yea, I say unto you, Fear him. Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Every one who shall <sup>d</sup>confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God. And everyone who shall

<sup>a</sup> Mark 8:15 (§ 68), "Take heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned one with another, saying, We have no bread."

<sup>b</sup> Matt. 10:25, 26 (§ 59), "If they have called the master of the house Beelzebub, how much more *shall they call* them of his household! Fear them not therefore: for there is nothing covered, that shall not be revealed: and hid, that shall not be known."

<sup>c</sup> John 15:14, 15 (§ 136b) [to his disciples], "No longer do I call you servants: . . . but I have called you friends."

<sup>d</sup> [Confess . . . deny] compare Matt. 10:32, 33 (§ 59), and Mark 8:38 (§ 70b). 2 Tim. 2:12, "if we shall deny him, he also will deny us." 1 John 2:23.



speak a word against the Son of man, it shall be forgiven him: but unto him that 'blasphemeth against the Holy Spirit it shall not be forgiven. And when they 'bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

## §91. HE REFUSES TO DIVIDE AN INHERITANCE. THE PARABLE OF THE RICH MAN.

*Judæa. (No. 57.)*

Luke 12:13-21.

AND one out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made 'me a judge or a divider over you? And he said unto them, 'Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, 'Soul [Marg., or "life"] thou hast

*e* [Blasphemy against the Holy Spirit] Matt. 12:31, 32 (§ 50a). 1 John 5:16.

*f* [Of answering when before rulers, etc.] Matt. 10:19 (§ 59), and Luke 21:14 (§ 126b).

*a* John 18:36 (§ 146), "My kingdom is not of this world."

*b* 1 Tim. 6:7, 9, 10, "they that are minded to be rich fall into temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."

*c* Eccles. 11:9, "Rejoice, O young man, in thy youth: . . . but know thou, that for all these *things* God will bring thee into judgment." 1 Cor. 15:32, "If the dead are not raised, let us eat and drink, for to-morrow we die." James 5:1, 5.

much goods laid up for many years; take ~~things~~ <sup>thine ease</sup>, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy 'soul required of thee; and 'the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is 'not rich toward God.

§92. FURTHER INSTRUCTIONS. PARABLE OF THE SERVANTS WHO WAITED FOR THEIR LORD.

*Judæa. (No. 57)*

Luke 12:22-59.

AND he said unto his disciples, Therefore I say unto you, 'Be not anxious for *your* life [Marg., or, "soul"] what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and 'God feedeth them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto the measure of his life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more

*d* Job 27:8, "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" Psa. 52:7. James 4:14.

*e* Psa. 39:6, "He heapeth up *riches*, and knoweth not who shall gather them." Jer. 17:11.

*f* Matt. 6:20 (§ 44), "lay up for yourselves treasures in heaven." Luke 12:33 (§ 92), "Make for yourselves purses which wax not old, a treasure in the heavens that faileth not." 1 Tim. 6:17, 18, 19. James 2:5.

*a* [Of anxiety and God's care, see same in] Matt. 6:25-33 (§ 44) [sermon on the mount.]

*b* Job 38:41. Psa. 147:9, "He giveth to the beast his food, *and* to the young ravens which cry."



*shall he clothe* you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; 'make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

"Let your loins be girded about, and 'your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. 'Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.

And Peter said, Lord, speakest thou this parable unto us, or even unto all? And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you,

*c* Matt. 6:20-33 (§ 44), "lay up for yourselves treasures in heaven."

*d* Eph. 6:14. 1 Pet. 1:13, "girding up the loins of your mind."

*e* Matt. 25:1-13 (§ 127) [the parable of the ten virgins].

*f* [Of faithful and evil servants waiting for their lord, compare] Matt. 24:32-51 (§ 128c).

that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maid-servants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; but he <sup>g</sup>that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

I came to cast fire upon the earth; and what do I desire, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! <sup>h</sup>Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and <sup>hh</sup>son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

And he said to the multitudes also, When ye see 'a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when *ye see* a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye hypocrites, ye know how to

<sup>g</sup> Lev. 5:17, "If a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD: though he wist it not, yet is he guilty, and shall bear his iniquity." 1 Tim. 1:12, 13, "though I was . . . a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief."

<sup>h</sup> Matt. 10:34 (§ 59) [not peace but a sword]. <sup>hh</sup> Mic. 7:6.

<sup>i</sup> Matt. 16:1, 2 (§ 67) [on forecasting the weather].



interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? And why even of yourselves judge ye not what is right? For as thou art going with thine <sup>h</sup>adversary before the magistrate, <sup>h</sup>on the way give diligence to be quit of him; lest haply he drag thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

§93. SLAUGHTER OF CERTAIN GALILÆANS. PARABLE OF THE BARREN FIG TREE. A WOMAN HEALED ON THE SABBATH. PARABLES OF THE MUSTARD SEED AND LEAVEN.

*Judæa. (No. 57.)*

Luke 13:1-21.

Now there were some present at that very season who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you Nay: but, except ye repent, ye shall all likewise perish.

BARREN FIG TREE.

And he spake this parable: "A certain man had a fig

*k* Prov. 25:8. Matt. 5:25 (§ 44), "Agree with thine adversary quickly," etc.

*l* See Psa. 32:6. Isa. 55:6.

*a* Isa. 5:1-7 [parable of the vineyard that produced no fruit, "the vineyard of the Lord of hosts" which was], "the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, and behold oppression: for righteousness, but behold a cry." Matt. 21:18, 19 (§ 114a) [of the barren fig tree which Jesus cursed].

tree planted in his vineyard ; and he came seeking fruit thereon, and found none. And he said unto the vine-dresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath day. And behold, a woman who had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, 'There are six days in which men ought to work: in them therefore come and be healed, and not 'on the day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

#### GRAIN OF MUSTARD SEED. (See §53.)

He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto 'a

*b* Exod. 20:9.

*c* Matt. 12:10 (§ 41) [healing on the sabbath], also Luke 14:3-5 (§ 96).

*d* [The parables of the grain of mustard seed and of leaven in meal are given again in Matt. 13:31-33 (§ 53).]



grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.

LEAVEN IN MEAL. (See §53.)

And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures [Marg. The word in the Greek denotes the Hebrew, Seah, a measure containing nearly a peck and a half.] of meal, till it was all leavened.

#### §94. JESUS IN JERUSALEM AT THE FESTIVAL OF THE DEDICATION. HE RETIRES TO BETHABARA.

*Beyond Jordan. (Nos. 58 and 59.) Dec., A.D. 29.*

John 10:22-42.

AND it was "the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the temple in <sup>b</sup>Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: "the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. <sup>d</sup>"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and "they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given *them* unto me, is greater than all; and no one is able to snatch *them* out of

<sup>a</sup> [This feast was a yearly commemoration of the cleansing and rededication of the temple, when polluted by Antiochus Epiphanes, about 165 B.C.]

<sup>b</sup> "Solomon's porch," Acts 3:11 and 5:12.

<sup>c</sup> John 5:36 (§ 39).

<sup>d</sup> John 10:4, 14 (§ 84).

<sup>e</sup> John 6:37-39 (§ 63), "this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day."

the Father's hand. I and the Father are one. The Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, <sup>g</sup>makest thyself God. Jesus answered them, Is it not written in your law, <sup>h</sup>I said, Ye are gods? If he called them gods, <sup>i</sup>unto whom the word of God came (and the scripture cannot be broken), say ye of him, <sup>k</sup>whom the Father sanctified [Marg., or "consecrated"] and sent into the world, Thou blasphemest; because I said, I am *the* Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. They sought again to take him: and he went forth out of their hand.

And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on him there.

<sup>f</sup> John 8:58, 59 (§ 83), "Jesus said, . . . Before Abraham was born, I am. They took up stones therefore to cast at him."

<sup>g</sup> John 5:18 (§ 39), "the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God." See note *a*, § 171.

<sup>h</sup> Psa. 82:1, 6 [The psalmist is exhorting judges called "gods" as representing God's judicial sovereignty, Rom. 13:4], "God standeth in the congregation of the mighty: he judgeth among the gods. . . . I have said, Ye *are* gods: and all of you *are* children of the Most High."

<sup>i</sup> Rom. 13:1, "there is no power but of God: and the *powers* that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God."

<sup>k</sup> John 6:27 (§ 63), "the Son of man . . . for him the Father, *even* God, hath sealed." 17:19-21 (§ 137), "for their sakes I sanctify myself, that they themselves also may be sanctified in truth."

<sup>l</sup> John 1:28 (§ 19), "Bethany beyond Jordan [or Bethabara], where John was baptizing."



## §95a. OUR LORD JOURNEYS TOWARD JERUSALEM.

*Perea. (No. 60.)*

Matt. 19:1b, 2. Mark 10:1b. Luke 13:22.

<sup>1</sup><sup>2</sup>AND <sup>6</sup>Jesus <sup>1</sup>came [<sup>2</sup>cometh] <sup>1</sup><sup>2</sup>into the borders of Judæa, <sup>2</sup>and <sup>1</sup><sup>2</sup>beyond Jordan; and <sup>1</sup>great <sup>1</sup><sup>2</sup>multitudes <sup>2</sup>come together unto him again, <sup>6</sup>and <sup>1</sup>followed him: and he healed them there, <sup>2</sup>and, as he was wont, he taught them again. <sup>3</sup>And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.

## §95b. HE TEACHES ON THE WAY, AND IS WARNED AGAINST HEROD.

*Perea. (No. 60.)*

Luke 13:23-35.

AND one said unto him, Lord, are they few that are saved? And he said unto them, "Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. <sup>6</sup>When once the master of the house is risen up, and <sup>6</sup>hath shut to the door, and ye begin to stand without, and to knock at the door, saying, "Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, 'I tell you, I know

*a* Matt. 7:13 (§ 44) [sermon on the mount], "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it."

*b* See Psa. 32: 5, 6. Isa. 55:6, "Seek ye the LORD while he may be found, call ye upon him while he is near."

*c* Matt. 15:10 (§ 64) [Parable of the virgins].

*d* Luke 6:46 (§ 44), "Why call ye me, Lord, Lord, and do not the things which I say?"

*e* Matt. 7:22, 23 (§ 44) [sermon on the mount].

not whence ye are; <sup>f</sup>depart from me, all ye workers of iniquity. There shall be <sup>g</sup>the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are <sup>h</sup>last who shall be first, and there are first who shall be last.

In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third *day* I am perfected. [Marg., or, "I end my course."] Howbeit I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem. 'O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not! Behold, <sup>i</sup>your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

<sup>f</sup> Psa. 6:8 *id.* Matt. 25:31, 41 (§ 128) [scene of the last judgment].

<sup>g</sup> [Jews and others at judgment "weeping and gnashing of teeth."] Matt. 8:11, 12 (§ 45), and 13:41, 42 (§ 53), and 24:51 (§ 126c).

<sup>h</sup> "Last first," etc. Matt. 19:30 (§ 106a) and 20:16 (§ 106b).

<sup>i</sup> [Similar, and some think, the same lamentations over Jerusalem.] Matt. 23:37-39 (§ 122b) [Compare text and notes].

<sup>k</sup> Lev. 26:21, 31, 32. Psa. 69:25. Isa. 1:7. Dan. 9:26, 27. Micah 3:12, "Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."



§96. JESUS DINES WITH A PHARISEE ON THE SABBATH.  
HEALS A MAN WITH DROPSY. PARABLE OF THE  
GREAT SUPPER.

*Perea. (No. 60.)*

Luke 14:1-24.

AND it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man who had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath, or not? But they held their peace. And he took him, and healed him, and let him go. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? And they could not answer again unto these things.

And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them, 'When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place: and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher; then shalt thou have glory in the presence of all that sit at meat with thee. For every one 'that exalteth himself

*a* Matt. 12:10, etc. (§ 41) and Luke 13:14, 15 (§ 93) [healing on the sabbath].

*b* Prov. 25:6, 7, "Put not forth thyself in the presence of the king, and stand not in the place of great *men*: for better *it is* that it be said unto thee, Come up hither: than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen."

*c* Matt. 23:12 (§ 122a), *id.* Luke 18:14 (§ 103), *id.* Job 22:29. Psa. 18:27. Prov. 29:23. 1 Pet. 5:5, 6, "God resisteth the proud, but giveth grace to the humble [James 4:6]. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

shall be humbled; and he that humbleth himself shall be exalted.

And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, 'Blessed is he that shall eat bread in the kingdom of God. But he said unto him, 'A certain man made a great supper: and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come: for *all* things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled.

<sup>d</sup> Rev. 19:9, "Blessed are they who are bidden to the marriage supper of the Lamb."

<sup>e</sup> Matt. 22:2-14 (§ 119) [A similar parable—the parable of the marriage of the king's son, showing the rejection of the Jews and the calling of the Gentiles].



For I say unto you, that none of those men that were bidden shall taste of my supper.

### §97. WHAT IS REQUIRED OF CHRIST'S DISCIPLES.

*Perea. (No. 60.)*

Luke 14:25-35.

Now there went with him great multitudes: and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For who of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and asketh conditions of peace? So therefore whosoever he be of you that renounceth not all that he hath, cannot be my disciple. Salt therefore is good: but

*f* Matt. 21:43 (§ 118) [To the Jews], "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." Acts 13:45, 46 [Paul turning from the Jews to the Gentiles].

*a* Matt. 10:37 (§ 59), "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me."

*b* See on *a* above. Matt. 16:24 (§ 70b).

*c* Matt. 5:13 (§ 44), "Ye are the salt of the earth," etc. Mark 9:49, 50, (§ 75a), "Every one shall be salted with fire. Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another." Col. 4:6.

if the salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the land nor for the dung-hill: *men* cast it out. He that hath ears to hear, let him hear.

## §98. PARABLES AND TEACHINGS.

*Perea. (No. 60.)*

Luke 15:1-32.

Now all "the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

### THE LOST SHEEP.

15:3-7.

And he spake unto them this parable, saying, "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, that need no repentance.

### THE LOST PIECE OF SILVER.

15:8-10.

Or what woman having ten pieces [Marg., Gr., "drachma,"<sup>a</sup> a coin worth about eight pence] of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek dili-

<sup>a</sup> Matt. 9:10 (§ 37).

<sup>b</sup> Acts 11:1, 3, 18. Gal. 2:11, 12, [Peter] "Did eat with the Gentiles."

<sup>c</sup> Matt. 18:12-14 (§ 75b) [Parable of the lost sheep. The parable in Matthew represents a *brother* who has strayed into the paths of sin: while that in Luke is concerned with a *lost* sheep, as the publicans and sinners were considered to be.—Gardiner]. Matthew adds, "Even so it is not the will of your Father who is in heaven, that one of these little ones should perish."



gently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

### THE PRODIGAL SON.

15:11-32.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of *thy* [Marg., Gr., "the "] substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks [Marg., Gr., "the pods of the carob tree "] that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. "But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him [Marg., Gr., "kissed him much "]. And the son said unto him, Father, I have sinned against heaven, and 'in thy sight: I

*d* Eph. 2:13, 17, "Now in Christ Jesus ye that once were far off are made nigh in the blood of Christ, . . . he came and preached peace to you that were far off, and peace to them that were nigh."

*e* Psa. 51:4, "Against thee, thee only, have I sinned, and done *this* evil in thy sight."

am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, *and* kill it, and let us eat, and make merry: for this <sup>s</sup>my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother has come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son [Marg., Gr., "child"], thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

§99a. THE PARABLE OF THE UNJUST STEWARD.

*Perea. (No. 60.)*

Luke 16:1-8.

AND he said also unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship: for thou

*f* Eph. 2:1, "You *did* he quicken, when ye were dead through your trespasses and sins." 5:14. Rev. 3:1.



canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, "A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred <sup>b</sup>measures of wheat. He saith unto him, Take thy bond, and write fourscore. And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than <sup>c</sup>the sons of the light.

### §99b. THE RIGHT USE OF RICHES.

Luke 16:9-13.

AND I say unto you, "Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. <sup>b</sup>He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is

§99a. <sup>a</sup> [The Hebrew "bath" was about seven gallons and four pints.] See Ezek. 45:10, 11, 14.

<sup>b</sup> [The Hebrew "cor" was probably about eight bushels.] See Ezek. 45:14.

<sup>c</sup> John 12:36 (§ 124). Eph. 5:8, "Ye were once darkness, but are now light in the Lord: walk as children of light." 1 Thess. 5:5.

§99b. <sup>a</sup> Dan. 4:27. Matt. 6:19 (§ 44); 19:16, 21 (§ 106a). 1 Tim. 6:17, 19, "Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed."

<sup>b</sup> [words of approval] Matt. 25:21 (§ 127) [parable of the talents]. Luke 19:17 (§ 111) [parable of the pounds].

unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? And if ye have not been faithful in that which is another's, who will give you that which is your own? 'No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

### JESUS REPROVES THE PHARISEES.

16:14-18.

And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is 'exalted among men is an abomination in the sight of God. 'The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. 'But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. 'Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

### §99c. THE RICH MAN AND LAZARUS.

Luke 16:19-31.

Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day:

c Matt. 6:24 (§ 44), *id.*

d 1 Sam. 16:7, "The LORD *seeth* not as man *seeth*: for man looketh on the outward appearance, but the LORD looketh on the heart."

e Matt. 4:17 (§ 28), 11:12, 13 (§ 47).

f Matt. 5:18 (§ 44), "Till heaven and earth *pass* away, one jot or one tittle shall in no wise *pass* away from the law, till all things be accomplished." 1 Pet. 1:24, 25.

g Mark 10:11 (§ 104) *id.* [see § 104 on divorce]. 1 Cor. 7:10, 11.



and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for "I am in anguish in this flame. But Abraham said, Son, 'remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have 'Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, 'if one rise from the dead.

*a* Isa. 66:24. Mark 9:43, etc. (§ 75a).

*b* Job 21:7, 13. Luke 6:24 (§ 44), "woe unto you that are rich! for ye have received your consolation" ["they have received their reward," Matt. 6:2, 5, 16 (§ 44)].

*c* Isa. 8:20 and 34:16. John 5:39-45 (§ 39), "if ye believed Moses, ye would believe me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Acts 15:21 and 17:11.

*d* John 12:9, etc. (§ 112) [The Jews tried to kill Lazarus after he was raised from the dead].

## §100. THE POWER OF FAITH, AND DUTY OF HUMILITY.

*Perea. (No. 60.)*

Luke 17:1-10.

AND he said unto his disciples, "It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed to yourselves: 'if thy brother sin, 'rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as 'a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and 'serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are

*a* Matt. 18:7, 8 (§ 75a), *id.* 1 Cor. 11:19.

*b* See Matt. 18:15, 21 (§ 75b) [and parable in the same section].

*c* Lev. 19:17. Prov. 17:10, "A reproof entereth more into a wise man, than an hundred stripes into a fool." Jam. 5:19.

*d* Matt. 17:19, 20 (§ 72), "If ye have faith as a grain of mustard seed, ye shall say unto this mountain [probably Hermon], Remove hence," etc. 21:21 (§ 115), "If ye have faith, and doubt not . . . even if ye shall say unto this mountain [Mount of Olives], Be thou taken up," etc.

*e* Luke 12:37 (§ 92).



commanded you, say, We are *unprofitable* servants; we have done that which it was our duty to do.

§101. THE RESURRECTION OF LAZARUS, AND CONSEQUENT ACTION OF THE JEWS.

*Bethany.* (No. 61.) *Jerusalem and Ephraim.* (No. 62.)

John 11:1-54.

Now a certain man was sick, Lazarus of Bethany, of the village of *‘Mary and her sister Martha.* And it was *‘that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.* The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but *‘for the glory of God, that the Son of God may be glorified thereby.* Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? *‘If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man ‘walk in the night, he stumbleth, because the light is not in him.* These things spake he: and after

*f* Job 22:2, 3, “Can a man be profitable unto God?” 35:7. Rom. 11:35, “who hath first given to him [the Lord] and it shall be recompensed unto him again? for of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.”

*a* Luke 10:38, 39 (§ 87) [Jesus at the house of Martha and Mary].

*b* Matt. 26:6-13, etc. (§ 112) [Feast at Bethany. Account of Mary’s anointing Jesus’ feet].

*c* John 9:3 (§ 84) [of the man born blind], “neither did this man sin, nor his parents: but that the works of God should be made manifest in him.” See on *n* below.

*d* John 9:4 (§ 84).

*e* John 12:35 (§ 124).

this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Thomas therefore, who is called Didymus [Marg., that is, "Twin"], said unto his fellow-disciples, Let us go, that we may die with him.

So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about <sup>g</sup>fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again <sup>h</sup>in the resurrection at the last day. Jesus said unto her, <sup>i</sup>I am the resurrection, and <sup>k</sup>the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I

<sup>f</sup> Deut. 31:16, "The LORD said unto Moses, Behold, thou shalt sleep with thy Fathers" [sleep meaning death]. Dan. 12:2. Matt. 9:24 (§ 56) [of Jairus' daughter]; 27:52 (§ 156). Acts 7:59, 60 [of Stephen]; 13:36 [of David]. 1 Cor. 11:30 and 15:18, 51.

<sup>g</sup> [that is, about two miles.]

<sup>h</sup> Luke 14:14 (§ 96), "resurrection of the just." John 5:28, 29 (§ 39), "the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."

<sup>i</sup> John 5:21 (§ 39), and 6:39-44 (§ 63), "No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day."

<sup>k</sup> John 1:4 (§ 1) [of the Word], "In him was life: and the life was the light of men." 3:36 (§ 25); 6:35 (§ 63); 14:6 (§ 136a). Col. 3:4. 1 John 1:10, 11.



have believed that 'thou art the Christ, the Son of God, *even* he that cometh into the world. And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then who were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews *also* weeping who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. "Jesus wept. The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, who opened the eyes of him "that was blind, have caused that this man also should not die? Jesus therefore again groaning in himself, cometh to the tomb. Now it was a cave, and a stone lay against [Marg., or, "upon"] it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see "the glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that

*l* [Other declarations of Jesus' Messiahship.] John 1:41 (§ 20) [by Andrew]; 1:49 (§ 21) [by Philip]; 4:25, 42 (§ 27) [by the Samaritan converts]. Luke 4:41 (§ 34) [by the demons]. Matt. 16:6 (§ 70a) [by Simon Peter]. Acts 9:20. 1 John 4:15 and 5:5. Heb. 1:1, 5.

*m* Luke 19:41 (§ 113) [Jesus wept over Jerusalem].

*n* John 9:6 (§ 84) [The blind man at the pool of Siloam].

*o* See on *c* above.

thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with <sup>p</sup>a napkin. Jesus saith unto them, Loose him, and let him go.

<sup>q</sup>Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

<sup>r</sup>The chief priests therefore and the Pharisees gathered a council, and said, 'What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. But a certain one of them, 'Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and <sup>s</sup>not for the nation only, but that he might also <sup>t</sup>gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

<sup>p</sup> See John 20:7 (§ 163).

<sup>q</sup> "Many believe." John 2:23 (§ 23); 10:39, 42 (§ 94); 12:11, 18 (§ 112).

<sup>r</sup> Psa. 2:2, "The rulers take counsel together, against the LORD, and against his Anointed." Matt. 26:3 (§ 129b).

<sup>s</sup> John 12:19 (§ 113), "The Pharisees . . . said among themselves . . . Behold how ye prevail nothing: lo the world is gone after him." See Acts 4:5, 6.

<sup>t</sup> Luke 3:2 (§ 16). John 18:14 (§ 141). Acts 4:5, 6.

<sup>u</sup> Isa. 49:6 [Of Christ, sent to Jews and Gentiles], "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth." 1 John 2:1, 2.

<sup>v</sup> John 10:16 (§ 84).



Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called "Ephraim; and there he tarried with the disciples.

## §102. THE COMING OF CHRIST'S KINGDOM. SUDDEN AND UNEXPECTED.

*Judæa (?) (No. 63.)*

Luke 17:20-37.

AND being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you [Marg., or "in the midst of you"].

And he said unto the disciples, "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, 'Lo, there! Lo, here! go not away, nor follow after *them*: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. But first must he suffer many things and be rejected of this generation. And as it came to pass in the days of "Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise even as it came to pass in the days of 'Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that

*w* See 2 Chron. 13:19.

*a* Rom. 14:17, "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

*b* See Matt. 9:15 (§ 38) [To John's disciples], "the days will come, when the bridegroom shall be taken away from them."

*c* Matt. 24:23, etc. (§ 120b) [Of false christs. Compare entire section].

*d* Gen. 7.

*e* Gen. 19.

Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man <sup>s</sup>is revealed. In that day, he who shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's <sup>w</sup>wife. Whosoever shall seek to gain his <sup>a</sup>life shall lose it: but whosoever shall lose *his life* shall preserve it. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left. And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the eagles [Marg., or "vultures"] also be gathered together.

### §103. PARABLE OF THE IMPORTUNATE WIDOW. OF THE PHARISEE AND PUBLICAN.

*Judæa* (?). (No. 63.)

Luke 18:1-14.

AND he spake a parable unto them to the end that they ought <sup>a</sup>always to pray, and not to faint; saying, There was in a city a judge, who feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man: yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the

*f* 2 Thess. 1:7-9, "at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire."

*g* Gen. 19:26.

*h* [Saving and losing life], Matt. 10:39 (§ 59); 16:2, 5 (§ 70b); John 12:25 (§ 124).

*a* Luke 11:5-8 (§ 88) [Disciples again taught to pray. Importunity urged; midnight caller]. Rom. 12:12, "continuing steadfastly in prayer." Eph. 6:18. Col. 4:2. 1 Thess. 5:17, "Pray without ceasing."



Lord said, Hear what the unrighteous judge saith. And shall not God 'avenge his elect, who cry to him day and night, and *yet* he is longsuffering over them? I say unto you, that he 'will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?

And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: 'God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a [Marg., or, "the"] sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be 'exalted.

#### §104. INSTRUCTIONS CONCERNING DIVORCE.

*Perea. (No. 64.) (Going South.)*

Matt. 19:3-12. Mark 10:2-12.

<sup>1</sup> <sup>2</sup>AND there came unto him Pharisees, 'trying him, <sup>1</sup> <sup>2</sup>and 'asked him, 'saying, <sup>1</sup> <sup>2</sup>Is it lawful for a man to put away his wife [<sup>2</sup>trying him] 'for every cause? <sup>1</sup> <sup>2</sup>And he answered and said <sup>2</sup>unto them, What did Moses command

*b* Rev. 6:9, 10 [Souls under the altar crying that their blood be avenged].

*c* 2 Pet. 3:8, 9.

*d* Isa. 1:15, "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers I will not hear." Rev. 3:17.

*e* Matt. 23:12 (§ 122a), *id.* Luke 14:11 (§ 96), *id.* 1 Pet. 5:5, 6. Jam. 4:6.

you? And they said, "Moses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, 'Have ye not read, that 'he who made *them* from the beginning 'of the creation, 'made them male and female, and said [<sup>2</sup>(For your hardness of heart) he (wrote) you (this commandment.) But from the beginning (of the creation), Male and female made he them], '2'For this cause shall a man leave his father and mother, and shall cleave to his wife; 'and the twain shall become one flesh? so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 'They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away? He saith unto them, Moses '2for your hardness of heart 'wrote this commandment 'and 'suffered you to put away your wives; but from the beginning it hath not been so. And I say unto you, 'Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.

'And in the house the disciples asked him again of this matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery. 'The disciples say unto him, 'If the case of the man is so with his

*a* Deut. 24:1 [Moses' law of divorce]. Matt. 5:31 (§ 44) [Sermon on the mount], "It was said also, Whosoever shall put away his wife let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery."

*b* Gen. 1:27, "God created man in his *own* image." 5:2, "Male and female created he them." Mal. 2:14, 15.

*c* Gen. 2:24 and Eph. 5:31, *id.* [Quoted by Paul to show that], "So ought husbands also to love their own wives as their own bodies . . . even as Christ also the church; because we are members of his body."

*d* 1 Cor. 6:16.

*e* See Luke 16:18 (§ 99a), *id.* 1 Cor. 7:10, 11.

*f* Prov. 21:19.



wife, it is not expedient to marry. But he said unto them, "All men cannot receive this saying, but they to whom it is given. For there are eunuchs, that were so born from their mothers' womb: and there are eunuchs, that were made eunuchs by men: and there are <sup>h</sup>eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

### §105. CHRIST BLESSING LITTLE CHILDREN.

*Perea. (No. 64.) (Going South.)*

Matt. 19:13-15. Mark 10:13-16. Luke 18:15-17.

<sup>2</sup> <sup>3</sup>AND they were bringing [<sup>1</sup>Then were there brought] <sup>1</sup> <sup>2</sup> <sup>3</sup>unto him <sup>1</sup> <sup>2</sup>little children [<sup>3</sup>also their babes], <sup>1</sup> <sup>2</sup> <sup>3</sup>that he should <sup>1</sup>lay his hands on them [<sup>2</sup> <sup>3</sup>touch them] and pray, <sup>3</sup>but when [<sup>1</sup> <sup>2</sup>and] <sup>1</sup> <sup>2</sup> <sup>3</sup>the disciples <sup>3</sup>saw it, they <sup>1</sup> <sup>2</sup> <sup>3</sup>rebuked them. But <sup>2</sup>when <sup>1</sup> <sup>2</sup> <sup>3</sup>Jesus <sup>2</sup>saw it, he was moved with indignation, and <sup>3</sup>called them unto him, <sup>6</sup>and <sup>1</sup> <sup>2</sup>said <sup>2</sup>unto them [<sup>3</sup>saying] <sup>1</sup> <sup>2</sup> <sup>3</sup>Suffer the little children <sup>2</sup> <sup>3</sup>to come unto me; <sup>1</sup> <sup>3</sup>and <sup>1</sup> <sup>2</sup> <sup>3</sup>forbid them not [<sup>1</sup>to come unto me]: for <sup>4</sup>to such belongeth the kingdom of <sup>2</sup> <sup>3</sup>God [<sup>1</sup>heaven]. <sup>2</sup> <sup>3</sup>Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. <sup>2</sup>And he took them in his arms, and blessed them, laying his hands upon them [<sup>1</sup>And he laid his hands on them]; <sup>1</sup>and departed thence.

*g* See 1 Cor. 7:2, 7-9, 17.

*h* See 1 Cor. 7:28, 32, 34, and 9:5, 15.

*a* Matt. 18:1-3 (§ 75a) [The disciples to Jesus], "Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." 1 Cor. 14:20. 1 Pet. 2:2.

# §106a. THE RICH YOUNG RULER. DISCOURSE UPON RICHES.

*Perea. (No. 64.) (Going South.)*

Matt. 19:16-30. Mark 10:17-31. Luke 18:18-30.

<sup>1 2 3</sup>AND <sup>2</sup>as he was going forth into the way, <sup>1</sup>behold, <sup>2</sup>there ran one <sup>3</sup>a certain ruler [<sup>1</sup>one came] <sup>1 2</sup>to him, <sup>2</sup>and kneeled to him, <sup>1 2</sup>and <sup>2 3</sup>asked him, <sup>3</sup>saying [<sup>1</sup>said], <sup>2 3</sup>Good <sup>1 2 3</sup>Master, <sup>2</sup>what <sup>1</sup>good thing <sup>1 2 3</sup>shall I do <sup>1 2</sup>that I may [<sup>3</sup>to] <sup>2 3</sup>inherit [<sup>1</sup>have] <sup>1 2 3</sup>eternal life? And <sup>2 3</sup>Jesus [<sup>1</sup>he] <sup>1 2 3</sup>said unto him, <sup>2 3</sup>Why callest thou me good? none is good, save one, *even* God [<sup>1</sup>Why askest thou me concerning that which is good? One there is who is good]: <sup>1</sup>but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said, <sup>2 3</sup>Thou knowest the commandments, <sup>6 2</sup>Do [<sup>1</sup>Thou shalt] <sup>1 2</sup>not kill, <sup>2 3</sup>Do [<sup>1</sup>Thou shalt] <sup>1 2 3</sup>not commit adultery [<sup>3</sup>Do not kill], <sup>2 3</sup>Do [<sup>1</sup>Thou shalt] <sup>1 2 3</sup>not steal, <sup>2 3</sup>Do [<sup>1</sup>Thou shalt] <sup>1 2 3</sup>not bear false witness, <sup>2</sup>Do not defraud, <sup>1 2 3</sup>Honour <sup>2</sup>thy father and <sup>1</sup>thy <sup>1 2 3</sup>mother; <sup>1</sup>and, Thou shalt love <sup>2</sup>thy neighbour as thyself. The young man saith [<sup>2 3</sup>And he said] <sup>1 2</sup>unto him, <sup>2</sup>Master, <sup>1 2 3</sup>all these things have I observed <sup>2 3</sup>from my youth <sup>3</sup>up. <sup>1</sup>What lack I yet? <sup>2 3</sup>And <sup>3</sup>when <sup>1 2 3</sup>Jesus <sup>3</sup>heard it, <sup>2</sup>looking upon him <sup>3</sup>he <sup>2</sup>loved him, and <sup>1 2 3</sup>said unto him, <sup>2 3</sup>One thing thou lackest <sup>3</sup>yet. <sup>1</sup>If thou wouldest

*a* See Luke 10:25 (§ 88), "A certain lawyer stood up and tried him, saying, Master, what shall I do to inherit eternal life?" etc. [Jesus teaches him who his "neighbour" is by the parable of the good Samaritan.]

*b* Exod. 20:12-16, *id.* Deut. 5:16-20, *id.*, omitting "Do not defraud." Rom. 13:8, 9.

*c* "Honour thy father," etc. Matt. 15:4 (§ 64), *id.* [Adding how the commandment was transgressed by the Jews through tradition]. Eph. 6:2, "Honour thy father and mother (which is the first commandment with promise)."

*d* Lev. 19:18, *id.* Matt. 22:39 (§ 120c), *id.* [Mentioned by the Saviour as the second commandment, like unto the first and great one, of love to God]. Gal. 5:14. James 2:8.



be perfect, <sup>1 2</sup>go, <sup>1 2 3</sup>sell <sup>2</sup>whatsoever [<sup>1</sup>that — <sup>3</sup>all that] <sup>1 2 3</sup>thou hast, and <sup>1 2</sup>give to [<sup>3</sup>distribute unto] <sup>1 2 3</sup>the poor, and thou shalt have treasure in heaven; and come, follow me. <sup>1 2 3</sup>But <sup>1 3</sup>when <sup>1</sup>the young man [<sup>3</sup>he] <sup>1 3</sup>heard <sup>3</sup>these things, <sup>2</sup>his countenance fell at <sup>1 2</sup>the saying, <sup>2</sup>and <sup>1 2 3</sup>he <sup>1 2</sup>went away [<sup>3</sup>became] <sup>3</sup>exceeding <sup>1 2 3</sup>sorrowful; for he was <sup>1 2</sup>one that had great possessions <sup>3</sup>being <sup>3</sup>very rich.

<sup>1 2 3</sup>And Jesus <sup>3</sup>seeing him <sup>2</sup>looked round about, and saith [<sup>1 3</sup>said] <sup>1 2</sup>unto his disciples, <sup>1</sup>Verily I say unto you, <sup>1</sup>It is hard for a rich man to enter into the kingdom of heaven. <sup>2 3</sup>How hardly shall they that have riches enter into the kingdom of God! <sup>2</sup>And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that <sup>3</sup>trust in riches to enter into the kingdom of God! <sup>1</sup>And again I say unto you, [<sup>3</sup>For] <sup>1 2 3</sup>It is easier for a camel to <sup>1 2</sup>go [<sup>3</sup>enter in] <sup>1 2 3</sup>through a needle's eye, than for a rich man to enter into the kingdom of God. <sup>1 2</sup>And <sup>1</sup>when the disciples heard it, <sup>1 2</sup>they were astonished exceedingly, saying <sup>2</sup>unto him [<sup>3</sup>And they that heard it said], <sup>2 3</sup>Then who [<sup>1</sup>who then] <sup>1 2 3</sup>can be saved? <sup>1</sup>And <sup>1 2</sup>Jesus looking upon them, <sup>1</sup>said [<sup>2</sup>saith] <sup>1</sup>to them, <sup>1 2</sup>With men <sup>2</sup>it [<sup>1</sup>this] <sup>1 2</sup>is impossible, but <sup>2</sup>not <sup>1 2 3</sup>with God: <sup>2</sup>for <sup>1 2</sup>all things are possible <sup>2</sup>with God. <sup>1</sup>Then answered <sup>1 2</sup>Peter <sup>1</sup>and <sup>2</sup>began to say [<sup>1</sup>said] <sup>1 2</sup>unto him [<sup>3</sup>But he said, The things which are impossible with men are possible with God. And Peter said], <sup>1 2 3</sup>Lo, we have <sup>1</sup>left <sup>1 2</sup>all [<sup>3</sup>our

*e* Matt. 6:20 (§ 44), "Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also." Luke 12:33 (§ 92); 16:9 (§ 99b). Acts 2:45 and 4:34, 35. 1 Tim. 6:18, 19, etc., "The love of money is a root of all kinds of evil."

*f* Matt. 13:22 (§ 52) [On the parable of the sower] "He that was sown among thorns, this is he that heareth the word: and the care of the world, and the deceitfulness of riches choke the word."

*g* Prov. 11:28, "He that trusteth in his riches shall fall." Psa. 52:7 and 62:10, "If riches increase, set not your heart *upon them*."

*h* Job 42:2, "I know that thou canst do every *thing*, and *that* no thought can be withholden from thee." Jer. 32:17.

*i* Luke 5:11 (§ 32) [When Simon and others] "had brought their boats to land, they left all, and followed him."

own], <sup>1 2 3</sup>and <sup>2</sup>have <sup>1 2 3</sup>followed thee: <sup>1</sup>What then shall we have? <sup>1 2</sup>And <sup>1 2</sup>Jesus [<sup>3</sup>he] <sup>1 2 3</sup>said <sup>1 3</sup>unto them, <sup>1 2 3</sup>Verily I say unto you, <sup>1</sup>that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall <sup>4</sup>sit upon twelve thrones, judging the twelve tribes of Israel. <sup>2 3</sup>There is no man [<sup>1</sup>And every one] <sup>1 2 3</sup>that hath left <sup>2 3</sup>house [<sup>1</sup>houses], <sup>3</sup>or wife, <sup>1 2 3</sup>or brethren, <sup>1 2</sup>or sisters, or <sup>1</sup>father, or mother [<sup>2</sup>mother or father — <sup>3</sup>or parents], <sup>1 2 3</sup>or children, <sup>1 2</sup>or lands, for my <sup>1</sup>name's <sup>1 2</sup>sake, <sup>2</sup>and for the gospel's sake, <sup>6</sup>or <sup>3</sup>for the kingdom of God's sake, <sup>2</sup>but he <sup>1 2</sup>shall receive a hundredfold <sup>2</sup>now [<sup>3</sup>who shall not receive manifold more] <sup>2 3</sup>in this time, <sup>2</sup>houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; <sup>1 2 3</sup>and <sup>2 3</sup>in the world to come <sup>1</sup>shall inherit <sup>1 2 3</sup>eternal life. <sup>2</sup>But <sup>1</sup>many *that are* first shall be last: and the last first. [<sup>1</sup>But many shall be last that are first, and first that are last.]

## §106b. THE PARABLE OF THE LABOURERS IN THE VINEYARD.

*Perea. (No. 64.) (Going South.)*

Matt. 20:1-16.

FOR the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for "a shilling a day, he sent them into his vineyard. And he went about the third

*k* Luke 22:28, 29, 30 (§ 131b) [To the twelve at the contention at the last pass-over meal], "Ye shall sit on thrones judging the twelve tribes of Israel." 1 Cor. 6:2, 3, "Know ye not that the saints shall judge the world? . . . We shall judge angels?" Rev. 2:26.

*l* Matt. 20:16 (§ 106b), *id.* Luke 13:30 (§ 95b), *id.*

*a* [The denarius was worth about 17 cents, and allowing for relative purchasing power of money then and now was about equivalent to what \$1.50 or \$1.70 would be now.] See note *b* on § 120a.



hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour they received every man a shilling. And when the first came, they supposed that they would receive more; and they likewise received every man a shilling. And when they received it, they murmured against the householder, saying, These last have spent *but* one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. 'Is it not lawful for me to do what I will with mine own? or 'is thine eye evil, because I am good? 'So the last shall be first, and the first last.

*b* Rom. 9:21, "Hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour?"

*c* Deut. 15:9, "Beware thine eye be (not) evil against thy poor brother, and thou givest him naught." Prov. 23:6. Matt. 6:22, 23 (§ 44), "The lamp of the body is the eye; if thine eye be evil, thy whole body shall be full of darkness."

*d* Luke 13:30 (§ 95b), "There are last who shall be first, and there are first who shall be last." Matt. 19:28, 30 (§ 108a), *id.*

# §107. JESUS THE THIRD TIME FORETELLS HIS DEATH AND RESURRECTION.

*Perea. (No. 64.) (Going South.)*

Matt. 20:17-19. Mark 10:32-34. Luke 18:31-34.

<sup>2</sup>AND they were in the way, [<sup>1</sup>And as Jesus was] <sup>1 2</sup>going up to Jerusalem: <sup>2</sup>and Jesus was going before them: and they were amazed: and they that followed were afraid. <sup>2 3</sup>And <sup>1 2 3</sup>he took <sup>3</sup>unto him <sup>2</sup>again <sup>1 2 3</sup>the twelve <sup>1</sup>disciples apart, <sup>1 2 3</sup>and <sup>1</sup>in the way <sup>a 2</sup>began to tell them the things that were to happen unto him [<sup>1</sup>he <sup>1 3</sup>said], <sup>2</sup>saying <sup>1 3</sup>unto them, <sup>1 2 3</sup>Behold, we go up to Jerusalem, and <sup>3</sup>all the things that are written through the prophets shall be accomplished unto <sup>1 2 3</sup>the Son of man. <sup>6</sup>He <sup>1 2</sup>shall be delivered unto the chief priests and <sup>2</sup>the <sup>1 2</sup>scribes: and they shall condemn him to death, <sup>1 2</sup>and <sup>6</sup>shall deliver him unto the Gentiles: <sup>2</sup>and they shall mock him, <sup>3</sup>and shamefully entreat <sup>6</sup>him, <sup>2</sup>and shall spit upon him [<sup>3</sup>For he shall be delivered up unto the Gentiles, and shall be mocked (and shamefully entreated) and spit upon], <sup>2 3</sup>and <sup>3</sup>they <sup>2 3</sup>shall scourge <sup>2</sup>him, <sup>2 3</sup>and <sup>2</sup>shall <sup>2 3</sup>kill him: and <sup>2</sup>after three days [<sup>3</sup>the third day] <sup>2 3</sup>he shall rise again [<sup>1</sup>to mock, and to scourge, and to crucify: and the third day he shall be raised up]. <sup>3 c</sup>And they understood none of these things: and this saying was hid from them, and they perceived not the things that were said.

# §108. THE AMBITION OF JAMES AND JOHN REPROVED.

*Perea. (No. 64.) (Going south.)*

Matt. 20:20-28. Mark 10:35-45.

<sup>1</sup>THEN came [<sup>2</sup>And there come] <sup>2</sup>near unto [<sup>1</sup>to] <sup>1 2</sup>him <sup>1</sup>the mother of the sons of Zebedee, with her sons, <sup>2</sup>James

*a* Matt. 16:21-28 (§ 70b) [Jesus foretells his death and resurrection]. Matt. 17:22, 23 (§ 73) [Jesus again foretells his death and resurrection].

*b* See Matt. 27:2 (§ 144b) [Jesus led to Pilate].

*c* See § 70b. Luke 2:49, 50 (§ 15). John 10:6 (§ 84) and 12:16 (§ 113), "These things understood not his disciples at the first: but when Jesus was glorified then remembered they."



and John [<sup>2</sup>the sons of Zebedee], <sup>1</sup>worshipping *him*, and asking a certain thing of him, <sup>5</sup>and <sup>2</sup>saying unto him, Master, we would that thou shouldest do for us whatsoever we shall ask of thee. <sup>12</sup>And he said unto <sup>2</sup>them [<sup>1</sup>her], <sup>2</sup>What would ye that I should do for you? And they said unto him, Grant unto us that we [<sup>1</sup>What wouldest thou? She saith unto him, Command that these my two sons] <sup>12</sup>may <sup>6</sup>sit, one on thy right hand, and one on thy left hand, <sup>2</sup>in thy glory, <sup>1</sup>in thy kingdom. <sup>12</sup>But Jesus <sup>1</sup>answered and <sup>12</sup>said <sup>2</sup>unto them, <sup>12</sup>Ye know not what ye ask. Are ye able to drink <sup>6</sup>the cup that I <sup>1</sup>am about to <sup>12</sup>drink? <sup>2</sup>or to be baptized with <sup>6</sup>the baptism that I am baptized with? And <sup>12</sup>they <sup>2</sup>said [<sup>1</sup>say] <sup>12</sup>unto him, We are able. <sup>2</sup>And Jesus said unto them, The cup [<sup>1</sup>He saith unto them, my cup], <sup>1</sup>indeed <sup>2</sup>that I drink <sup>12</sup>ye <sup>4</sup>shall drink: <sup>2</sup>and with the baptism that I am baptized withal shall ye be baptized: <sup>12</sup>but to sit on my right hand, <sup>2</sup>or [<sup>1</sup>and] <sup>12</sup>on *my* left hand is not mine <sup>6</sup>to give: but *it is for them* for whom it hath been prepared <sup>1</sup>of my Father. <sup>12</sup>And when the ten heard it, they <sup>2</sup>began to be [<sup>1</sup>were] <sup>12</sup>moved with indignation concerning <sup>1</sup>the two brethren, <sup>2</sup>James and John. And [<sup>1</sup>But] <sup>12</sup>Jesus called them <sup>1</sup>unto [<sup>2</sup>to] <sup>12</sup>him, and <sup>2</sup>saith unto them [<sup>1</sup>said], <sup>12</sup>Ye <sup>4</sup>know that <sup>2</sup>they who are accounted to rule over [<sup>1</sup>the

*a* Matt. 19:28 (§ 106a) [Jesus to his disciples], "Ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." See on *f* below.

*b* "The cup." See Matt. 26:39, etc. (§ 139). John 18:11 (§ 140).

*c* Luke 12:50 (§ 92), "I have a baptism to be baptized with: and how am I straitened till it be accomplished!"

*d* Acts 12:1, 2, "Herod the king . . . killed James the brother of John with the sword." Rev. 1:9, "I, John, . . . partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus."

*e* Matt. 25:31, 34 (§ 128), "When the Son of man shall come in his glory . . . then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

*f* Compare Luke 22:24-30 (§ 131b) on *a* above, and on lordship among the Gentiles, etc

rulers of] <sup>1</sup><sup>2</sup>the Gentiles lord it over them, and their great ones exercise authority over them. <sup>9</sup> <sup>1</sup>Not so shall it be [<sup>2</sup>But it is not so] <sup>1</sup><sup>2</sup>among you: but whosoever would <sup>h</sup>become great among you, shall be your minister: and whosoever would be first among you, shall be [<sup>1</sup>your] <sup>1</sup><sup>2</sup>servant <sup>2</sup>of all; for <sup>1</sup>even as <sup>1</sup><sup>2</sup>the 'Son of man <sup>2</sup>also <sup>1</sup><sup>2</sup>came not to be ministered unto, but to minister, and <sup>4</sup>to give his life a ransom <sup>1</sup>for many.

## §109. TWO BLIND MEN HEALED.

*Near Jericho. (No. 65.) (Going West.)*

In the following narrative Mark and Luke speak of one person only, and Matthew of two. The text is conformed to Matthew. See note *a* below.

Matt. 20:29-34. Mark 10:46-52. Luke 18:35-43.

<sup>2</sup>AND they come to Jericho: <sup>1</sup><sup>2</sup>and as <sup>2</sup>he [<sup>1</sup>they] <sup>1</sup><sup>2</sup>went out from Jericho, <sup>2</sup>with his disciples [<sup>2</sup>and] <sup>1</sup><sup>2</sup>a great multitude <sup>1</sup>followed him. And behold <sup>4</sup>two blind men <sup>1</sup><sup>2</sup>sitting

*g* 1 Pet. 5:3 [To the elders], “ . . . neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock.”

*h* Mark 9:35, 36 (§ 75a) [To the disciples disputing as to who was the greatest, and Jesus set a child in their midst].

*i* John 13:4-17 (§ 132) [He washes the disciples' feet]. Phil. 2:5, 7, “Have this mind in you, which was in Christ Jesus: who existing in the form of God . . . [took] the form of a servant.”

*k* Isa. 53:10, etc. Dan. 9:24, 26. John 11:51, 52 (§ 101). 1 Tim. 2:5, 6. Tit. 2:14. 1 Pet. 1:18, 19, “Ye were redeemed . . . with the precious blood as of a lamb without blemish and without spot, *even the blood of Christ.*”

*l* Rom. 5:15, 19. Heb. 9:28, “Christ . . . [was] offered to bear the sins of many.”

*a* [Saint Matthew speaks of *two* blind men, Saint Mark and Saint Luke mention only one of them, Bartimæus, who may have been either previously or subsequently better known. A more important difference is, that Saint Matthew and Saint Mark describe the miracle as having been performed *after our Lord's departure* from Jericho, while Saint Luke says that it *was during his approach* to the city. . . . The true solution of the difficulty seems to lie in the fact that our Lord probably spent some days in Jericho or its vicinity, and while there would naturally have made excursions into the country. Very possibly he spent his nights at some house in the country and came into the city during the day, as was his custom at Jerusalem, and as is still often done by travelers in the East. A miracle performed



[<sup>3</sup>And it came to pass as he drew nigh unto Jericho, a certain blind man sat] <sup>1</sup> <sup>2</sup> <sup>3</sup>by the wayside <sup>3</sup>begging (<sup>5</sup>one of them was <sup>2</sup>the son of Timæus, Bartimæus, a blind beggar); <sup>3</sup>and hearing a multitude going by, <sup>5</sup>they <sup>3</sup>inquired what this meant. <sup>2</sup> <sup>3</sup>And <sup>1</sup> <sup>2</sup>when <sup>1</sup>they <sup>1</sup> <sup>2</sup>heard that <sup>2</sup>it was <sup>1</sup> <sup>2</sup>Jesus <sup>2</sup>of Nazareth <sup>6</sup>who <sup>1</sup>was passing by <sup>6</sup>they <sup>2</sup>began to cry out, and say [<sup>1</sup>cried out, saying — <sup>3</sup>they told him that Jesus of Nazareth passeth by. And he cried, saying], <sup>1</sup>Lord <sup>2</sup> <sup>3</sup>Jesus, <sup>1</sup> <sup>2</sup> <sup>3</sup>thou son of David, have mercy on us. And <sup>1</sup>the multitude [<sup>3</sup>they] <sup>3</sup>that went before [<sup>2</sup>many] <sup>1</sup> <sup>2</sup> <sup>3</sup>rebuked them that they should hold their peace; but they cried out the more <sup>2</sup> <sup>3</sup>a great deal, <sup>1</sup>saying, Lord, <sup>1</sup> <sup>2</sup> <sup>3</sup>thou Son of David, have mercy on us. And Jesus stood <sup>1</sup> <sup>2</sup>still <sup>1</sup> <sup>2</sup> <sup>3</sup>and <sup>3</sup>commanded <sup>5</sup>them <sup>3</sup>to be brought unto him [<sup>1</sup>called them — <sup>2</sup>said, Call ye him]. <sup>2</sup>And they call the blind <sup>6</sup>men, <sup>2</sup>saying unto <sup>6</sup>them, <sup>2</sup>Be of good cheer: rise, he calleth <sup>6</sup>you. <sup>2</sup>And <sup>6</sup>they <sup>2</sup>casting away <sup>6</sup>their garments <sup>2</sup>sprang up, and came to Jesus. <sup>2</sup> <sup>3</sup>And <sup>3</sup>when <sup>6</sup>they were <sup>3</sup>come near, <sup>2</sup>Jesus answered <sup>6</sup>them <sup>1</sup> <sup>2</sup>and said [<sup>3</sup>he asked him], <sup>1</sup> <sup>2</sup> <sup>3</sup>What will ye that I should do unto you? <sup>2</sup> <sup>3</sup>And <sup>2</sup>the blind <sup>6</sup>men <sup>2</sup> <sup>3</sup>said [<sup>1</sup>they say] <sup>1</sup> <sup>2</sup>unto him, <sup>1</sup> <sup>3</sup>Lord [<sup>2</sup>Rabboni], <sup>1</sup>that our eyes may be opened; <sup>6</sup>and <sup>2</sup> <sup>3</sup>that <sup>6</sup>we <sup>2</sup> <sup>3</sup>may receive <sup>6</sup>our <sup>2</sup> <sup>3</sup>sight. <sup>1</sup> <sup>2</sup> <sup>3</sup>And Jesus, <sup>1</sup>being moved with compassion, touched their eyes; and <sup>2</sup> <sup>3</sup>said unto <sup>6</sup>them, <sup>2</sup>Go <sup>6</sup>your <sup>2</sup>way: <sup>3</sup>receive <sup>6</sup>your <sup>3</sup>sight: <sup>6</sup>your <sup>2</sup> <sup>3</sup>faith <sup>6</sup>hath made <sup>6</sup>you <sup>2</sup> <sup>3</sup>whole. And <sup>1</sup> <sup>2</sup>straightway [<sup>3</sup>immediately] <sup>1</sup>they <sup>1</sup> <sup>2</sup> <sup>3</sup>received <sup>1</sup>their <sup>1</sup> <sup>2</sup> <sup>3</sup>sight, and followed him <sup>2</sup>in the way, <sup>3</sup>glorifying God: and all the people, when they saw it, gave praise unto God.

when he had thus gone into the country, and was nearing the city on his return, might naturally be described by one Evangelist as taking place when he had gone out of the city, and by another with more particularity, as being performed on his approach to the city.—*Gardiner.*] [Greswell thinks that there were two miracles, each at distinct times, and on different persons.] See Matt. 9:27-30 (§ 57) [a similar miracle].

*b* “Thy faith hath made thee whole” or “saved thee.” Luke 7:50 (§ 48). Matt. 9:22 (§ 56). Luke 17:19 (§ 80).

*c* Luke 5:26 (§ 36). Acts 4:21 and 11:18.

## §110. JESUS VISITS ZACCHÆUS.

*Jericho. (No. 66.)*

Luke 19:1-10.

AND he entered and was passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, "He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have <sup>b</sup>wrongfully exacted aught of any man, I restore <sup>c</sup>fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as <sup>d</sup>he also is <sup>e</sup>a son of Abraham. For the <sup>f</sup>Son of man came to seek and to save that which was lost.

<sup>a</sup> Matt. 9:11 (§ 37), "The Pharisees . . . said . . . Why eateth your Master with the publicans and sinners. But when he heard it, he said, they that are whole have no need of a physician, but they that are sick."

<sup>b</sup> Luke 3:14 (§ 16) [John the Baptist to publicans], "Extort no more than that which is appointed you."

<sup>c</sup> Exod. 22:1, "If a man shall steal . . . sheep, and kill it, or sell it, he shall restore . . . four sheep." See 1 Sam. 12:3. 2 Sam. 12:2 [Nathan's parable to David in the matter of Uriah], "And David . . . said to Nathan, As the LORD liveth, the man that hath done this *thing* shall . . . restore the lamb fourfold."

<sup>d</sup> Rom. 4:11, 16. Gal. 3:7, "Know therefore that they who are of faith, the same are sons of Abraham."

<sup>e</sup> Luke 13:16 (§ 93), "Ought not this woman, being a daughter of Abraham . . . to have been loosed from this bond?"

<sup>f</sup> Matt. 18:11 (§ 75b). See Matt. 10:6 (§ 59) and 15:24 (§ 65).



## §111. PARABLE OF THE TEN POUNDS.

*Near Jerusalem. (No. 67.)*

Some good authorities deem this parable to be the same as that of the talents recorded in Matt. 25:14-30 (§127).

Luke 19:11-28.

AND as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that "the kingdom of God was immediately to appear. He said therefore, 'A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds [Marg. Mina, here translated a pound, is equal to one hundred drachmas], and said unto them, Trade ye *herewith* till I come. But 'his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast 'found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And another came, saying,

*a* Acts 1:6 [After his resurrection, and the disciples asked him], "Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority."

*b* Mark 13:34 (§ 126c), "*It is as when* a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch."

*c* John 1:11 (§ 1), "He [the Light] came unto his own, and they that were his own received him not."

*d* Matt. 25:21 (§ 127). Luke 16:10 (§ 99b) [In the parable of the unjust steward], "He that is faithful in a very little is faithful also in much."

Lord, behold, *here is thy pound*, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. He saith unto him, 'Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? And he said unto them that stood by, 'Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. Howbeit these mine enemies, who would not that I should reign over them, bring hither, and slay them before me.

And when he had thus spoken, he went on before, going up to Jerusalem.

## §112. JESUS ARRIVES AT BETHANY SIX DAYS BEFORE THE PASSOVER. DINES AT THE HOUSE OF SIMON THE LEPER.

(*Saturday, April 1, A.D. 30.*) (No. 68.)

Matt. 26:4-13. Mark 14:3-9. John 11:55-57 and 12:11.

'Now the "passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. "They sought therefore for

*e* 2 Sam. 1:16 [David to the Amalekite, who said that he had slain Saul], "Thy blood *be* upon thy head: for thy mouth hath testified against thee, saying, I have slain the Lord's Anointed." Matt. 12:37 (§ 50a), "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

*a* [This is the fourth passover of our Lord's public ministry.] John 2:13 (§ 23) [Jesus' first passover]. John 5:1 (§ 39) [His second passover]. John 6:4 (§ 61), "Now the passover [the third], the feast of the Jews was at hand."

*b* John 7:11 (§ 81), "The Jews therefore sought him at the feast, and said, Where is he?"



Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him. Jesus therefore six days before the passover came to Bethany, 'where Lazarus was, whom Jesus raised from the dead.

<sup>1</sup>Now when Jesus [<sup>2</sup>And while he] <sup>1</sup><sup>2</sup>was <sup>d</sup>in Bethany, in the house of Simon the leper [<sup>4</sup>so] <sup>4</sup>they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. <sup>2</sup>As he sat at meat, <sup>4</sup>Mary therefore <sup>2</sup>came [<sup>1</sup><sup>2</sup>there came <sup>1</sup>unto him <sup>1</sup><sup>2</sup>a woman] <sup>1</sup><sup>2</sup>having an alabaster cruse of [<sup>4</sup>took a pound of — (<sup>1</sup>exceeding) precious] <sup>1</sup><sup>2</sup>ointment <sup>2</sup>of pure nard, very <sup>2</sup>costly: *and* <sup>1</sup>exceeding <sup>4</sup>precious <sup>1</sup>and <sup>1</sup><sup>2</sup>she <sup>2</sup>brake the cruse and <sup>1</sup><sup>2</sup>poured it <sup>2</sup>over [<sup>1</sup>upon] <sup>1</sup><sup>2</sup>his head [<sup>1</sup>as he sat at meat]: <sup>4</sup>and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. <sup>1</sup><sup>2</sup>But <sup>1</sup>when the disciples saw it, they [<sup>2</sup>there were some that] <sup>1</sup><sup>2</sup>had indignation <sup>2</sup>among themselves, <sup>1</sup><sup>2</sup>saying, To what purpose <sup>2</sup>hath [<sup>1</sup>is] <sup>1</sup><sup>2</sup>this waste <sup>2</sup>of the ointment been made? [<sup>4</sup>But] <sup>4</sup>Judas Iscariot, one of his disciples, who should betray him, saith, Why was not [<sup>1</sup><sup>2</sup>For] <sup>1</sup><sup>2</sup>this ointment [<sup>1</sup><sup>2</sup>might have been] sold for <sup>2</sup>above <sup>2</sup><sup>4</sup>three hundred <sup>4</sup>shillings [<sup>1</sup>much], <sup>1</sup><sup>2</sup>and given to the poor. <sup>4</sup>Now this he said, not because he cared for the poor; but because he was a thief, and having the <sup>4</sup>bag [Marg., or, "box"] took away what was put therein. <sup>2</sup>And they murmured against her. <sup>1</sup><sup>2</sup>But <sup>1</sup><sup>2</sup>Jesus <sup>1</sup>perceiving it <sup>4</sup>therefore <sup>1</sup><sup>2</sup>said <sup>1</sup>unto them, <sup>2</sup>Let

<sup>c</sup> John 11:1, etc. (§ 101) [Account of the raising of Lazarus]. Luke 10:38, 39 (§ 87).

<sup>d</sup> Matt. 21:17 (§ 114b), "He . . . went forth out of the city [Jerusalem] to Bethany, and lodged there." [Luke adds] "And every day he was teaching in the temple and every night he went out and lodged in the mount that is called Olivet" [On which Bethany was situated].

<sup>e</sup> [Three hundred shillings were probably as much then as \$510 would be now. See note <sup>b</sup> on § 120a.]

<sup>f</sup> John 13:29, 33 (§ 133).

her alone; <sup>1</sup><sup>2</sup>why trouble ye <sup>1</sup>the woman [<sup>2</sup>her]? <sup>1</sup>for <sup>1</sup><sup>2</sup>she hath wrought a good work <sup>1</sup>upon [<sup>2</sup>on] <sup>1</sup><sup>2</sup>me. <sup>1</sup><sup>2</sup><sup>4</sup>For <sup>1</sup><sup>2</sup>ye have <sup>1</sup><sup>2</sup><sup>4</sup>the poor [<sup>4</sup>ye have] always with you, <sup>2</sup>and whensoever ye will ye can do them good; <sup>1</sup><sup>2</sup><sup>4</sup>but <sup>2</sup>me ye have not always. <sup>2</sup>She hath done what she could. <sup>4</sup>Suffer her to keep it against the day of my burying. <sup>1</sup>For in that she poured this ointment upon my body, she did it to prepare me for burial [<sup>2</sup>she hath anointed my body aforehand for the burying]. <sup>2</sup>And <sup>1</sup><sup>2</sup>verily I say unto you, Wheresoever <sup>1</sup>this [<sup>2</sup>the] <sup>1</sup><sup>2</sup>gospel shall be preached <sup>2</sup>throughout [<sup>1</sup>in] <sup>1</sup><sup>2</sup>the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

<sup>4</sup>The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

*g* See Matt. 18:20 (§ 75b); 28:20 (§ 171).



# SUMMARY OF THE PRINCIPAL EVENTS IN THE LAST FORTY-EIGHT DAYS OF OUR LORD'S LIFE ON EARTH.

## FOR PARTS VII, VIII, IX AND X.]

### DIAGRAM I.

SATURDAY, April 1 (9th Nisan), A.D. 30.—The Sabbath; Feast at Bethany.

SUNDAY, A.M.—Triumphal entry into Jerusalem (No. 69.)\* P.M.—Returns to Bethany (No. 70.)

### DIAGRAM II.

MONDAY, A.M.—Fig tree cursed; Temple cleansed (the second time); Teaching and curing. (No. 71.) P.M.—Returns to Bethany (No. 72.)

### DIAGRAM III.

TUESDAY, A.M.—(No. 73.) Fig tree withered; Questions and discussions in the Temple.

1. Hierarchy—Authority—Two sons—Only son.
2. Herodians—Tribute.
3. Sadducees—Seven brothers.
4. Lawyer—Great commandment—David's son.
5. Widow's mite.
6. Greeks.
7. Voice from heaven.
8. Jews' unbelief.

P.M.—*On Mount of Olives* (No. 74.) Destruction of Jerusalem foretold; Ten virgins; Judgment foretold. Returns to Bethany (No. 75.)

WEDNESDAY.—Jesus remains at Bethany; Rulers at Jerusalem conspire against him; Treachery of Judas.

### DIAGRAM IV.

THURSDAY, A.M.—Jesus at Bethany; Disciples prepare the Passover. Between 3 and 12 P.M.—(No. 76.) Passover eaten at Jerusalem; Ambitious disciples; He washes their feet; Points out the traitor; Institutes the Lord's Supper; Last prayer; Goes to Mount of Olives (No. 77.) Agony in Gethsemane (No. 78.) Midnight.

FRIDAY, April 7, A.D. 30, 1 A.M.—Jesus made prisoner. Between 1 and 4 A.M.—Before Annas (No. 79.) Peter's denials. Between 4 and 6 A.M.—Before Caiaphas and the council (No. 80.) Before Pilate (No. 81.) Judas dies. Between 6 and 9 A.M.—Before Herod (No. 82.) Again before Pilate (No. 83.) Scourging; Mocking; Led to Golgotha. (No.

\*This number and others in this summary refer to the list of "Principal Places Visited," and to the routes on the map and diagrams.

84.) Between 9 and 12 A.M.—CRUCIFIXION; Prayer for the soldiers; they part his garments and cast lots; He is mocked; Penitent thief; Cares for his mother. Between 12 A.M. and 3 P.M.—Darkness; He cries “My God, my God,” etc.; Receives the vinegar; He cries “It is finished;” HE DIES; Veil of Temple rent in twain; Earthquake; Rocks rent; Graves opened; Testimony of the Centurion; His side is pierced. Between 3 and 6 P.M.—His body is taken down, and to the sepulchre. (No. 85.)

SATURDAY.—His body in the sepulchre; The watch set at the sepulchre. 6-9 P.M.—The women buy spices after sunset.

SUNDAY, April 9, A.D. 30, A.M.—THE RESURRECTION.

[The following *scheme*, suggested by Rev. G. W. Clark, D.D., in his excellent *Harmony of the Gospels*, will give a natural order in which the events of this wonderful morning hour may have occurred.—*Ed.*]

	H. M.		H. M.
Earthquake and Resurrection	4 15	Peter and John arrive	4 32
The women set out for the sepulchre	4 15	Mary Magdalene arrives	4 34
They approach the sepulchre;		Peter and John depart	4 35
Mary Magdalene returns	4 20	Jesus appears to Mary Magdalene. (No. 86.)	4 38
Mary Magdalene tells Peter and John	4 25	The other women recovering themselves hasten toward the city	4 38
The women, viewing the sepulchre, are perplexed	4 25	Jesus meets them. (No. 86.)	4 40
The vision of the angels	4 28	Mary Magdalene and the other women enter the city	4 45
Some of the women go to tell the disciples	4 29	Some of the guard enter the city	4 45
Others of the women flee in amazement	4 29		

Between 1 and 3 P.M.—Two disciples leave Jerusalem for Emmaus; Jesus appears to them. (No. 87.) He sits at meat with them; Vanishes from them. Between 6 and 9 P.M.—They return to Jerusalem to the Eleven; Jesus appears to them. (No. 88.) Thomas being absent.

SUNDAY, April 16, A.D. 30.—Jesus again appears to the Eleven, Thomas being present. (No. 88a.)

APRIL—MAY, A.D. 30.—Jesus appears to seven of the disciples as they fish in the sea of Galilee (No. 89.) Afterwards he appears to above 500 on a mountain in Galilee (No. 90.)

THURSDAY, MAY 18, A.D. 30, U.C. 783.—He is seen of James and of the apostles at Jerusalem (No. 91.) THE ASCENSION, from Bethany. (No. 92.)

See “Map of the Pathways of Jesus” and list of “Principal Places Visited,” and also “Diagrams Illustrating the Principal Events of Crucifixion Week,” pages 380 to 382.



## PART VII.

### THE FIRST FIVE DAYS OF THE FOURTH AND LAST PASSOVER WEEK DURING CHRIST'S PUBLIC MINISTRY.

*From Jesus' Public Entry into Jerusalem until the Passover Meal.*

#### §113. JESUS ENTERS JERUSALEM PUBLICLY.

*First Day of the Week (Sunday). April 2, A.D. 30. (Nos. 69 and 70.)*

Matt. 21:1-11. Mark 11:1-11. Luke 19:29-44. John 12:12-19.

‘ON the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him.

‘<sup>1</sup> <sup>2</sup> <sup>3</sup>And ‘<sup>3</sup>it came to pass, ‘<sup>2</sup> <sup>3</sup>when ‘<sup>2</sup>they [<sup>3</sup>he] ‘<sup>3</sup>drew [<sup>2</sup>draw] ‘<sup>2</sup> <sup>3</sup>nigh ‘<sup>2</sup>unto Jerusalem, ‘and came ‘<sup>2</sup> <sup>3</sup>unto Bethphage ‘and Bethany, ‘at [<sup>1</sup>unto] ‘<sup>2</sup> <sup>3</sup>the “mount ‘<sup>2</sup>of Olives, [<sup>3</sup>that is called Olivet,] ‘then Jesus [<sup>3</sup>he] ‘<sup>3</sup>sent [<sup>2</sup>he sendeth] ‘<sup>2</sup> <sup>3</sup>two ‘<sup>3</sup> of ‘<sup>2</sup>his [<sup>3</sup>the] ‘<sup>2</sup> <sup>3</sup>disciples, ‘and saith [<sup>1</sup> <sup>3</sup>saying] ‘<sup>2</sup>unto them, ‘<sup>2</sup> <sup>3</sup>Go ‘<sup>3</sup>your way ‘<sup>2</sup> <sup>3</sup>into the village ‘<sup>2</sup>that is ‘<sup>2</sup> <sup>3</sup>over against you; ‘and straightway [<sup>3</sup>in the which] ‘<sup>3</sup>as ye enter ‘<sup>2</sup>into it, ‘<sup>2</sup> <sup>3</sup>ye shall find ‘an ass tied, and [<sup>1</sup>a colt] with her ‘<sup>3</sup>a colt tied, whereon no man ever yet sat: ‘<sup>2</sup> <sup>3</sup>loose ‘<sup>1</sup>them [<sup>2</sup> <sup>3</sup>him] ‘<sup>2</sup> <sup>3</sup>and bring ‘<sup>1</sup>them [<sup>2</sup> <sup>3</sup>him] unto me. ‘<sup>2</sup> <sup>3</sup>And if any one, ‘<sup>1</sup>say [<sup>1</sup>ought] unto you, [<sup>3</sup>ask you], ‘<sup>3</sup>Why do ye ‘<sup>3</sup>loose ‘<sup>1</sup>them [<sup>2</sup>this? — ‘<sup>3</sup>him?] ‘<sup>3</sup>thus shall ‘<sup>1</sup>ye [<sup>1</sup>shall] say, [<sup>2</sup>say ye], ‘<sup>2</sup> <sup>3</sup>The Lord hath need of

*a* Zech. 14:4, “His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east.”

'them [<sup>2</sup>him]; <sup>1</sup>and straightway he will send <sup>1</sup>them [<sup>2</sup>him] <sup>2</sup>back hither. <sup>1</sup>And <sup>1</sup>the disciples [<sup>2</sup>they] <sup>3</sup>that were sent, <sup>1</sup>went <sup>2</sup>away, <sup>1</sup>and did even as Jesus appointed them, <sup>2</sup>and found <sup>2</sup>even as he had said unto them, <sup>2</sup>a colt tied at the door without in the open street; and they loose him. <sup>2</sup>And <sup>3</sup>as they were loosing the colt <sup>2</sup>certain of them,—<sup>3</sup>the owners thereof, <sup>2</sup>that stood there <sup>2</sup>said unto them, <sup>2</sup>What do ye, loosing [<sup>3</sup>why loose ye] <sup>2</sup>the colt? And they said <sup>2</sup>unto them, even as Jesus had said, <sup>2</sup>The Lord hath need of him: <sup>2</sup>and they let them go. <sup>1</sup>And <sup>2</sup>they <sup>1</sup>brought [<sup>2</sup>bring] <sup>1</sup>the ass, and <sup>1</sup>the colt <sup>2</sup>unto [<sup>3</sup>him to] <sup>2</sup>Jesus; <sup>1</sup>and <sup>2</sup>they threw [<sup>1</sup>put on them—<sup>2</sup>cast on him] <sup>1</sup>their garments <sup>3</sup>upon the colt, <sup>1</sup>and <sup>2</sup>set Jesus [<sup>1</sup>he sat <sup>2</sup>upon him—<sup>4</sup>Jesus, having found a young ass, sat] <sup>1</sup>thereon. <sup>1</sup>Now this is come to pass, that it might be fulfilled which was spoken through the prophet, <sup>4</sup>as it is written, <sup>1</sup>saying,

<sup>6</sup>Tell ye the daughter of Zion,

<sup>4</sup>Fear not [<sup>4</sup>daughter of Zion]:

<sup>1</sup>Behold, thy king cometh <sup>1</sup>unto thee,

Meek, and riding upon an ass,

And upon a colt the foal of an ass [<sup>4</sup>sitting on an ass's colt].

<sup>1</sup>And <sup>3</sup>as he went <sup>1</sup>the most part of the multitude [<sup>2</sup>many—<sup>2</sup>they] <sup>1</sup>spread their garments <sup>1</sup>in [<sup>2</sup>upon] <sup>1</sup>the way: <sup>1</sup>and others <sup>1</sup>cut <sup>1</sup>branches <sup>1</sup>from the trees [<sup>2</sup>which they had cut], <sup>2</sup>from the fields: <sup>1</sup>and spread them in the way. <sup>2</sup>And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of

*b* Zech. 9:9, *id.* Isa. 62:11, "Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh."

*c* 2 Kings 9:12, 13, "Thus saith the LORD, I have anointed thee [Jehu] king over Israel. Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king."

*d* See Lev. 23:40 [of the feast of Tabernacles where boughs of willows and branches of palm trees were to be taken and the people], "shall rejoice before the LORD."



the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen. <sup>1 2</sup>And <sup>1</sup>the multitudes [<sup>2</sup>they] <sup>1 2</sup>that went before <sup>1</sup>him, <sup>1 2 4</sup>and <sup>2</sup>they <sup>1 2</sup>that followed, <sup>1 2 4</sup>cried <sup>4</sup>out, <sup>1 3</sup>saying,

<sup>1 2 4</sup>‘Hosanna <sup>1</sup>to the Son of David:

<sup>1 2 4</sup>‘Blessed *is* he that cometh in the name of the Lord,  
‘even the King of Israel.

<sup>2</sup>‘Blessed *is* the kingdom that cometh, *the kingdom* of  
our father David:

<sup>2</sup>‘Blessed *is* the king that cometh in the name of the  
Lord:

Peace in heaven, and glory in the highest,

<sup>1 2</sup>‘Hosanna in the highest.

‘These things <sup>2</sup>understood not the disciples at the first :  
but when Jesus was <sup>4</sup>glorified, ‘then remembered they  
that these things were written of him, and that they had  
done these things unto him. The multitude therefore  
that was with him when he called Lazarus out of the  
tomb, and raised him from the dead, bare witness. For  
this cause also the multitude went and met him, for that  
they heard that he had done this sign. The Pharisees  
therefore said among themselves, Behold how <sup>4</sup>ye prevail  
nothing: lo, the world is gone after him.

<sup>3</sup>And some of the Pharisees from the multitude said  
unto him, Master, rebuke thy disciples. And he answered

*e* Psa. 118:25, 26 [Hosanna means Save now], “Save now, I beseech thee,  
O LORD. . . . Blessed *be* he that cometh in the name of the LORD: we have  
blessed you out of the house of the Lord.”

*f* See on *c* above. Matt. 23:39 (§ 122b), “I say unto you, [the people of  
Jerusalem] ye shall not see me henceforth, till ye say, Blessed is he,” etc.  
Luke 13:35 (§ 95b), *id.*

*g* Luke 18:34 (§ 107) [When his sufferings were foretold], “they understood  
none of these things: and this saying was hid from them.”

*h* John 7:39 (§ 81).

*i* John 14:26 (§ 136a), “the Comforter, *even* the Holy Spirit . . . shall  
teach you all things, and bring to your remembrance all that I said unto  
you.”

*k* John 11:47, 48 (§ 101).

and said, I tell you that, if these shall hold their peace, 'the stones will cry out.

<sup>3</sup>And when he drew nigh, he saw the city and <sup>m</sup>wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies <sup>n</sup>shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall <sup>o</sup>dash thee to the ground, and thy children within thee; and they <sup>p</sup>shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

<sup>1 2</sup>And <sup>2</sup>he entered [<sup>1</sup>when he was come] <sup>1 2</sup>into Jerusalem, <sup>2</sup>into the temple: <sup>6</sup>and <sup>1</sup>all the city was stirred, saying, Who is this? And the multitudes said, This is <sup>7</sup>the prophet, Jesus, from Nazareth of Galilee.

<sup>2</sup>And when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

#### §114a. JESUS CURSES A BARREN FIG TREE.

*Between Bethany and Jerusalem. (No. 71.) Second day of the Week (Monday).*

Matt. 21:18-19. Mark 11:12-14.

<sup>2</sup>AND on the morrow, when they were come out from Bethany, [<sup>1</sup>Now] <sup>1</sup>in the morning as he returned to the city, <sup>1 2</sup>he hungered. And seeing a fig tree <sup>1</sup>by the way

<sup>l</sup> Hab. 2:11, "The stones shall cry out of the wall, and the beam out of the timber shall answer it."

<sup>m</sup> See John 11:35 (§ 101).

<sup>n</sup> Jer. 6:3, 8. Luke 21:20 (§ 126b).

<sup>o</sup> 1 Kings 9:7, 8. Mic. 3:9, 10, 12, "therefore shall Zion . . . be ploughed as a field, and Jerusalem . . . become heaps."

<sup>p</sup> Mark 13:2 (§ 126a) [of the temple], "Jesus said, . . . Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down."

<sup>q</sup> "Prophet." Luke 7:16 (§ 46). John 6:14 (§ 61); 7:40 (§ 81); 9:17 (§ 84).



side, <sup>2</sup>afar off having leaves, <sup>1</sup><sup>2</sup>he came <sup>1</sup>to it, <sup>2</sup>if haply he might find anything thereon: <sup>1</sup><sup>2</sup>and <sup>2</sup>when he came to it, he <sup>1</sup><sup>2</sup>found nothing <sup>1</sup>thereon, <sup>1</sup><sup>2</sup>but leaves <sup>1</sup>only: <sup>2</sup>for it was not the season of figs. And he answered and said unto it, No man eat [<sup>1</sup>and he saith unto it, Let there be no] <sup>1</sup><sup>2</sup>fruit from thee henceforward for ever. <sup>2</sup>And his disciples heard it. <sup>1</sup>And immediately the fig tree withered away.

§114b. JESUS EXPELS THE TRADERS (THE SECOND TIME)  
FROM THE TEMPLE. RETIRES IN THE EVENING TO  
BETHANY.

*Second Day of the Week (Monday). (Nos. 71 and 72).*

Matt. 21:12-17. Mark 11:15-19. Luke 19:45-48 and 21:37-38.

<sup>2</sup>AND they come to Jerusalem: <sup>1</sup><sup>2</sup><sup>3</sup>and <sup>1</sup>Jesus [<sup>2</sup><sup>3</sup>he] <sup>1</sup><sup>2</sup><sup>3</sup>entered <sup>1</sup>into the temple <sup>1</sup>of God, <sup>1</sup><sup>2</sup><sup>3</sup>and <sup>2</sup><sup>3</sup>began to <sup>1</sup><sup>2</sup><sup>3</sup>cast out <sup>1</sup>all <sup>1</sup><sup>2</sup><sup>3</sup>them that sold <sup>1</sup><sup>2</sup>and <sup>2</sup>them that <sup>1</sup><sup>2</sup>bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; <sup>2</sup>and he would not suffer that any man should carry a vessel through the temple. And he taught <sup>1</sup><sup>2</sup>and <sup>2</sup>said [<sup>1</sup>he saith — <sup>3</sup>saying <sup>1</sup><sup>2</sup><sup>3</sup>unto them], <sup>1</sup><sup>3</sup>It is [<sup>2</sup>Is it not] <sup>1</sup><sup>2</sup><sup>3</sup>written, [<sup>3</sup>And] <sup>1</sup><sup>2</sup><sup>3</sup>My <sup>1</sup>house shall be <sup>1</sup><sup>2</sup>called <sup>1</sup><sup>2</sup><sup>3</sup>a house of prayer <sup>2</sup>for all the nations; <sup>1</sup><sup>2</sup><sup>3</sup>but ye <sup>2</sup><sup>3</sup>have made [<sup>1</sup>make] <sup>1</sup><sup>2</sup><sup>3</sup>it a <sup>1</sup>den of robbers. <sup>2</sup>And the chief priests and the scribes heard it. <sup>3</sup>And he was teaching daily in the temple: <sup>1</sup>and the blind and the lame came to him in the temple; and he healed them. But when the chief priests and the scribes saw the wonderful things that he

*a* John 2:13-25 (§ 23) [account of his expelling of the traders from the temple at <sup>1</sup>he first passover of his public ministry, and he said to them], "Take these things hence: make not my Father's house a house of merchandisc. His disciples remembered that it was written, Zeal for thy house shall eat me up."

*b* Isa. 56:7, "Mine house shall be called an house of prayer for all people."

*c* Jer. 7:11, "Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD."

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did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, "Out of the mouth of babes and sucklings thou hast perfected praise?" But the chief priests and the scribes and the principal men of the people [<sup>2</sup>and] <sup>2</sup>sought <sup>2</sup>how they might [<sup>3</sup>to] <sup>2</sup>destroy him; <sup>2</sup>and they could not find what they might do <sup>2</sup>for they feared him, for all the multitude [<sup>3</sup>for the people all] <sup>2</sup>hung upon him, listening: <sup>2</sup>and <sup>2</sup>was astonished at his teaching. <sup>1</sup>And he left them, and went forth out of the city to Bethany, and lodged there. <sup>2</sup>And every day he was teaching in the temple; <sup>2</sup>and every <sup>2</sup>evening [<sup>3</sup>night] <sup>2</sup>he went <sup>2</sup>forth <sup>2</sup>out <sup>2</sup>of the city, <sup>2</sup>and lodged in the mount that is called Olivet. And all the people came early in the morning to him in the temple, to hear him.

### §115. THE WITHERED FIG TREE.

*Between Bethany and Jerusalem. Third Day of the Week (Tuesday).  
(No. 73.)*

Matt. 21:20-22. Mark 11:20-23.

<sup>1</sup>AND <sup>2</sup>as [<sup>1</sup>when] <sup>1</sup>the disciples [<sup>2</sup>they] <sup>2</sup>passed by in the morning, they <sup>1</sup>saw [<sup>1</sup>it] <sup>2</sup>the fig tree withered away from the roots, <sup>2</sup>and <sup>1</sup>they marvelled, saying, How did the fig tree immediately wither away? <sup>2</sup>And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. <sup>1</sup>And Jesus <sup>1</sup>answered and said [<sup>2</sup>answering saith] <sup>1</sup>unto them, <sup>2</sup>Have faith

<sup>d</sup> Psa. 8:2, "Out of the mouth of babes and sucklings hast thou ordained strength."

<sup>e</sup> John 11:18 (§ 101), "Now Bethany was nigh unto Jerusalem, about fifteen furlongs off," [About two miles, on Mount Olivet].



in God. <sup>1</sup> <sup>2</sup>Verily I say unto you, <sup>1</sup>If <sup>2</sup>ye have faith, and <sup>3</sup>doubt not, ye shall not only do what is done to the fig tree, but even <sup>2</sup>whosoever [<sup>1</sup>if ye] <sup>1</sup> <sup>2</sup>shall say <sup>3</sup>unto this mountain, Be thou taken up and cast into the sea; <sup>2</sup>and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it, <sup>3</sup>and <sup>1</sup>it shall be done. <sup>2</sup>Therefore I say unto you, [<sup>1</sup>And] <sup>1</sup> <sup>2</sup> <sup>3</sup>All things whatsoever ye <sup>2</sup>pray and ask for, believe that ye receive them, and ye shall have them [<sup>1</sup>shall ask in prayer, believing, ye shall receive]. <sup>2</sup>And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may <sup>3</sup>forgive you your trespasses. [Marg., many authorities add v. 26, "But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses."]

## §116. CHRIST'S AUTHORITY QUESTIONED.

*Jerusalem. Third Day of the Week (Tuesday). (No. 73.)*

Matt. 21:23-27. Mark 11:27-33. Luke 20:1-8.

<sup>2</sup>AND they come again to Jerusalem. <sup>2</sup> <sup>3</sup>And <sup>3</sup>it came to pass, on one of the days, <sup>2</sup>as he was walking in the

*a* Matt. 17:19, etc. (§ 72) [When the disciples had failed to cast the demon out of the boy and had asked why it was, Jesus said], "Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Luke 17:5, 6 (§ 100), "the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea: and it would obey you."

*b* James 1:5, 6, "if any of you lacketh wisdom, let him ask of God; . . . But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

*c* 1 Cor. 13:2, "If I have all faith, so as to remove mountains, but have not love, I am nothing."

*d* Matt. 7:7 (§ 44). James 5:16, "pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working." 1 John 3:22 and 5:14.

*e* Matt. 6:14 (§ 44), "if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not . . . trespasses."

temple <sup>5</sup>and <sup>3</sup>as he was teaching the people [<sup>3</sup>in the temple], and preaching the gospel [<sup>1</sup>And when he was come into the temple — <sup>2</sup>there came to him — <sup>3</sup>there came upon him] <sup>1 2 3</sup>the chief priests and <sup>2 3</sup>the scribes <sup>3</sup>with [<sup>2</sup>and] <sup>1 2 3</sup>the elders <sup>1</sup>of the people came [<sup>1</sup>unto him as he was teaching] <sup>2 3</sup>and they <sup>3</sup>spake, saying [<sup>2</sup>said] <sup>2 3</sup>unto him, [<sup>1</sup>and said], <sup>3</sup>Tell us: <sup>1 2 3</sup>By <sup>a</sup>what authority doest thou these things? <sup>2 3</sup>or who <sup>3</sup>is he that [<sup>1</sup>and who] <sup>1 2 3</sup>gave thee this authority <sup>2</sup>to do these things? <sup>1 2 3</sup>And <sup>1 2</sup>Jesus [<sup>3</sup>he] <sup>1 3</sup>answered and <sup>1 2 3</sup>said unto them, I <sup>1 3</sup>also <sup>1 2 3</sup>will ask <sup>2</sup>of <sup>1 2 3</sup>you <sup>1 2</sup>one [<sup>3</sup>a] <sup>1 2 3</sup>question, <sup>1</sup>which if ye tell me, I likewise [<sup>2</sup>and answer me, and I] <sup>1 2</sup>will tell you by what authority I do these things. [<sup>3</sup>and tell me,] <sup>1 2 3</sup>The baptism of John, <sup>1</sup>whence was it? <sup>2 3</sup>was it <sup>1 2 3</sup>from heaven, or from men? <sup>2</sup>answer me. <sup>1 2 3</sup>And they reasoned with themselves, saying, If we shall say, From heaven; he will say <sup>1</sup>unto us, <sup>1 2 3</sup>Why <sup>1 2</sup>then <sup>1 2 3</sup>did ye not believe him? But <sup>1 3</sup>if we shall [<sup>2</sup>should we] <sup>1 2 3</sup>say, From men; <sup>1</sup>we fear the multitude [<sup>2</sup>they feared the people]: <sup>3</sup>all the people will stone us: <sup>1 2</sup>for <sup>6</sup>all <sup>2</sup>verily <sup>1</sup>hold [<sup>2</sup>held] <sup>1 2</sup>John <sup>2</sup>to be [<sup>3</sup>for they are persuaded that John was — <sup>1</sup>as] <sup>1 2 3</sup>a prophet. And they answered <sup>1 2</sup>Jesus, and <sup>1</sup>said [<sup>2</sup>say], <sup>1 2</sup>We know not [<sup>3</sup>that they knew not] <sup>3</sup>whence *it was*. <sup>2 3</sup>And Jesus [<sup>1</sup>He also] <sup>1 3</sup>said [<sup>2</sup>saith] <sup>1 2 3</sup>unto them, Neither tell I you by what authority I do these things.

### §117. PARABLE OF THE TWO SONS.

*Jerusalem. (No. 73). Third day of the week (Tuesday).*

Matt. 21:28-32.

BUT what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but after-

<sup>a</sup> Acts 4:7 [Peter and John before the council], “they inquired, By what power, or in what name, have ye done this?”

<sup>b</sup> Matt. 14:3, 5 (§ 60), “Herod . . . when he would have put him [John] to death, feared the multitude, because they counted him a prophet.”



ward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, "that the publicans and harlots go into the kingdom of God before you. 'For John came unto you in the way of righteousness, and ye believed him not: but 'the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

### §118. PARABLE OF THE WICKED HUSBANDMEN.

*Jerusalem. Third day of the Week (Tuesday). (No. 73.)*

Matt. 21:33-46. Mark 12:1-12. Luke 20:9-19.

<sup>2</sup><sup>3</sup>AND he began to speak unto <sup>3</sup>the people [<sup>2</sup>them] <sup>2</sup>in parables [<sup>3</sup>this parable]. <sup>1</sup>Hear another parable: There was <sup>1</sup><sup>2</sup><sup>3</sup>a man <sup>1</sup>that was a householder, who <sup>1</sup><sup>2</sup><sup>3</sup>planted "a vineyard, <sup>1</sup><sup>2</sup>and set a hedge about it, and digged <sup>1</sup><sup>2</sup>a <sup>2</sup>pit for the <sup>1</sup><sup>2</sup>wine-press <sup>1</sup>in it, <sup>1</sup><sup>2</sup>and built a tower, <sup>1</sup><sup>2</sup><sup>3</sup>and let it out to husbandmen, and went into <sup>6</sup>another country <sup>3</sup>for a

§ 117. *a* Luke 7:29, 30 (§ 47), "The publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected . . . the counsel of God, being not baptized of him." 37, 50 (§ 48), "A woman, . . . a sinner, . . . kissed his feet, and anointed them with the ointment: . . . he said unto the woman, Thy faith hath saved thee; go in peace."

*b* Matt. 3:1 (§ 16), "In those days cometh John the Baptist, preaching . . . saying, Repent ye; for the kingdom of heaven is at hand."

*c* Luke 3:12, 13 (§ 16), "There came . . . publicans to be baptized [of John], and they said unto him, Master, what must we do? And he said unto them, Extort no more than that which is appointed you."

§118. *a* Psa. 80:7, 9. Cant. 8:11. Isa. 5:1, 7, "The vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression: for righteousness, but behold a cry." Jer. 2:21, "I had planted thee a noble vine, wholly a right seed: how then art thou turned into a degenerate plant of a strange vine unto me?"

*b* Matt. 25:14, 15 (§ 127) [Parable of the talents], "For it is as when a man, going into another country, called his own servants, and delivered unto them his goods."

long time. <sup>1 2 3</sup>And <sup>1</sup>when [<sup>2 3</sup>at] <sup>1 2 3</sup>the season <sup>1</sup>of the fruits drew near, <sup>1 2 3</sup>he sent <sup>3</sup>unto [<sup>2</sup>to] <sup>2 3</sup>the husbandmen a servant [<sup>1</sup>his servants to his husbandmen], <sup>2</sup>that he might [<sup>1</sup>to] <sup>1 2</sup>receive <sup>2</sup>from the husbandmen of the [<sup>1</sup>his] <sup>1 2</sup>'fruits [<sup>3</sup>that they should give him of the fruit] <sup>2 3</sup>of the vineyard. <sup>1 2</sup>And [<sup>3</sup>But] <sup>1 3</sup>the 'husbandmen [<sup>2</sup>they] <sup>1 2</sup>took <sup>2</sup>him [<sup>1</sup>his servants] <sup>1 2</sup>and <sup>1 2 3</sup>beat <sup>2 3</sup>him [<sup>1</sup>one, and killed another, and stoned another], and sent him away empty. And <sup>2</sup>again, <sup>2 3</sup>he sent <sup>2</sup>unto them <sup>3</sup>yet <sup>2 3</sup>another servant; and him <sup>3</sup>also they beat, <sup>5</sup>and [<sup>2</sup>they] <sup>2</sup>wounded in the head, <sup>2 3</sup>and handled [<sup>3</sup>him] shamefully, <sup>3</sup>and sent [<sup>3</sup>him] away empty. And he sent yet a third; and him also they wounded, and cast him forth. <sup>2</sup>And he sent another: and him they killed: and many others: beating some, and killing some. <sup>1</sup>Again, he sent other servants more than the first: and they did unto them in like manner. <sup>3</sup>And the lord of the vineyard [<sup>2</sup>He] <sup>2</sup>had yet one, a beloved son: <sup>5</sup>and he <sup>3</sup>said, What shall I do? I will send my beloved son: it may be [<sup>1</sup>But afterward he sent unto them his son, saying] <sup>1 3</sup>they will reverence <sup>1</sup>my son [<sup>3</sup>him]. <sup>2</sup>He sent him last unto them [<sup>2</sup>saying, They will reverence my son]. <sup>1 2 3</sup>But <sup>3</sup>when <sup>2</sup>those [<sup>1 3</sup>the] <sup>1 2 3</sup>husbandmen [<sup>1</sup>when they] <sup>1 3</sup>saw <sup>1</sup>the son [<sup>3</sup>him] <sup>3</sup>they reasoned [<sup>1 2</sup>said] <sup>3</sup>one with another, <sup>1 2</sup>among themselves <sup>3</sup>saying, <sup>1 2 3</sup>This is 'the heir: <sup>1 2</sup>come, <sup>1 2 3</sup>let <sup>3</sup>us kill him, <sup>1 2</sup>and <sup>1</sup>take his [<sup>2</sup>the] <sup>1 2</sup>inheritance <sup>3</sup>that <sup>5</sup>it [<sup>3</sup>the inheritance] <sup>3</sup>may [<sup>2</sup>shall] <sup>2 3</sup>be ours.

c Cant. 8:11, 12.

d 2 Chro. 24:21 [of Zechariah, son of Jehoiada, sent to reprove the people], "They . . . stoned him with stones at the commandment of the king in the court of the house of the LORD." 36:14, 16. Neh. 9:24, 26 [Levites' confession], "The children went in and possessed the land. . . . Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn to thee." Matt. 5:11, 12 (§ 44); 23:29, 34, 37 (§ 122b). Acts 7:52 [Stephen's answer], "Which of the prophets did not your fathers persecute? and they killed them who shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers." 1 Thess. 2:14, 15. Heb. 11:36, 37.

e Psal. 2:7, 8. Heb. 1:1, 2, "God . . . hath at the end of these days spoken unto us of his Son, whom he appointed heir of all things."

f Psal. 2:2. John 11:49, 51, 53 (§ 101). Matt. 26:3 (§ 129b). Acts 4:27.



<sup>1 2</sup>And <sup>9</sup>they took him [<sup>2</sup>and killed him], <sup>1 2 3</sup>and [<sup>3</sup>they] cast him forth out of the vineyard, <sup>1 3</sup>and killed him. <sup>1</sup>When [<sup>2 3</sup>What] <sup>1 2 3</sup>therefore [<sup>2 3</sup>will] the lord of the vineyard <sup>1</sup>shall come, what will he <sup>1 2 3</sup>do <sup>1 3</sup>unto <sup>1</sup>those husbandmen [<sup>3</sup>them]? <sup>1</sup>They say unto him, <sup>1 2 3</sup>He will <sup>2 3</sup>come and <sup>h 1</sup>miserably <sup>1 2 3</sup>destroy <sup>1</sup>those miserable [<sup>2</sup>the — <sup>3</sup>these] <sup>2 3</sup>husbandmen [<sup>1</sup>men], <sup>1 2 3</sup>and <sup>1</sup>will <sup>2 3</sup>give [<sup>1</sup>let out] <sup>1 2 3</sup>the vineyard unto [<sup>1</sup>other husbandmen] <sup>2 3</sup>others, <sup>1</sup>that shall render him the fruits in their seasons. <sup>3</sup>And when they heard it, they said, God forbid. But <sup>1</sup>Jesus [<sup>3</sup>he] <sup>3</sup>looked upon them, and said, What then is this that is written [<sup>1</sup>saith unto them], <sup>1</sup>Did ye never read in the scriptures <sup>5</sup>and <sup>2</sup>have ye not read even this scripture:

<sup>1 2 3</sup>The <sup>4</sup>stone that the builders rejected,  
The same was made the head of the corner:  
<sup>1 2</sup>This was from the Lord,  
And it is marvellous in our eyes?

<sup>1</sup>Therefore say I unto you, <sup>1</sup>The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. <sup>3</sup>Every one [<sup>1</sup>And he] <sup>1 3</sup>that falleth <sup>m</sup>on <sup>1</sup>this [<sup>3</sup>that] <sup>1 3</sup>stone shall be broken to

*g* ["And they took him."] Matt. 26:47, 50 (§ 140). John 18:12 (§ 140). Matt. 27:1 (§ 144a),—"and cast him forth out of the vineyard." Matt. 27:31 (§ 151), "They . . . led him away [out of the city] to crucify him."—"And killed him." Luke 23:33 (§ 152), "There they crucified him." Acts 2:22, 23.

*h* [The destruction of Jerusalem foretold.] Matt. 24:21, 22 (§ 126b), "Then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened." [Luke adds 21:24], "They shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

*i* Acts 13:46; 15:7; 18:6 and 28:17, 28 [The gospel given to the Gentiles after its rejection by the Jews].

*k* Psa. 118:21, 23, *id.* Acts 4:10. Eph. 2:19, 20. 1 Pet. 2:6, 7. [Isa. 28:16.]

*l* Matt. 8:12 (§ 45), "The sons of the kingdom [i. e. the Jews] shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth."

*m* See Isa. 8:14, 15. Zech. 12:3. Rom. 9:31, 33. 1 Pet. 2:8.

pieces; but on whomsoever it shall fall, "it will scatter him as dust.

<sup>1 3</sup>And <sup>1</sup>when <sup>3</sup>the scribes and <sup>1 3</sup>the chief priests <sup>1</sup>and the Pharisees heard his parables [<sup>1 2</sup>And <sup>1</sup>when] <sup>1 2</sup>they <sup>1 2 3</sup>sought <sup>2</sup>to lay <sup>3</sup>hands [<sup>1 2</sup>hold] <sup>1 2 3</sup>on him <sup>3</sup>in that very hour; <sup>2 3</sup>and <sup>1 2 3</sup>they feared the <sup>1</sup>multitudes [<sup>2</sup>multitude — <sup>3</sup>people] <sup>1</sup>because they took him <sup>p</sup>for a prophet; <sup>2 3</sup>for <sup>1 2 3</sup>they perceived that he spake <sup>3</sup>this [<sup>2</sup>the] <sup>2 3</sup>parable against them [<sup>1</sup>of them]; <sup>3</sup>and they left him, and went away.

### §119. PARABLE OF THE MARRIAGE OF THE KING'S SON.

*Jerusalem. (No. 73.) Third day of the week (Tuesday).*

Matt. 22:1-14.

AND Jesus answered and <sup>a</sup>spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: <sup>b</sup>my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the king was wroth; and <sup>c</sup>he sent his armies, and destroyed those mur-

<sup>n</sup> Isa. 60:12, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Dan. 2:44, "The God of heaven (shall) set up a kingdom, which shall never be destroyed: . . . it shall break in pieces and consume all . . . kingdoms."

<sup>o</sup> See Mark 9:18 (§ 72). John 7:23, 43 (§ 81).

<sup>p</sup> See Luke 7:16 (§ 46). John 7:37 (§ 81).

<sup>a</sup> Luke 14:16-24 (§ 96) [A similar parable, called the parable of the great supper]. Rev. 19:7, 9.

<sup>b</sup> See Prov. 9:2.

<sup>c</sup> Dan. 9:26, "After threescore and ten weeks shall Messiah be cut off, but not for himself: and the people of the prince [i. e. the Romans] that shall come shall destroy the city and the sanctuary: and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined." Luke 19:27 (§ 111).



derers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and <sup>d</sup>gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man who had not on <sup>e</sup>a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the <sup>f</sup>outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen.

§120a. INSIDIOUS QUESTIONINGS OF PHARISEES, CONCERNING TRIBUTE TO CÆSAR.

*Jerusalem. (Tuesday.) (No. 73.)*

Matt. 22:15-22. Mark 12:13-17. Luke 20:20-26.

<sup>1</sup> THEN went the Pharisees, and took counsel how they might ensnare him in *his* talk. <sup>3</sup>And they watched him. <sup>1 2</sup>And they send [<sup>3</sup>and sent] <sup>3</sup>forth <sup>2</sup>unto [<sup>1</sup>to] <sup>1 2</sup>him <sup>1</sup>their disciples, with [<sup>2</sup>certain of the Pharisees and of] <sup>1 2</sup>the <sup>a</sup>Herodi-

*d* Matt. 13:38 (§ 53) [Parable of the sower], "The field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one." 47, "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind."

*e* 2 Cor. 5:2, 3. Eph. 4:24, "Put on the new man, who after God hath been created in righteousness and holiness of truth." Col. 3:10, 12. Rev. 3:1, 4; 16:15, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." 19:7, 8.

*f* Matt. 8:12 (§ 45), "The sons of the kingdom [i. e. the Jews] shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth."

*a* Mark 3:6 (§ 41), "The Pharisees went out and straightway with the Herodians took counsel against him, how they might destroy him." [Herodians were partisans of Herod Antipas, and as Herod was dependent on the Roman power, his adherents maintained the propriety of paying tribute to Cæsar, which the Pharisees denied].

ans, <sup>6</sup>as <sup>3</sup>spies, who feigned themselves to be righteous, <sup>2 3</sup>that they might <sup>3</sup>take hold of his speech [<sup>2</sup>catch him in talk], so as to deliver him up to the rule and to the authority of the governor. <sup>2 3</sup>And <sup>2</sup>when they were come, <sup>2 3</sup>they <sup>3</sup>asked him, <sup>1 3</sup>saying [<sup>2</sup>say unto him], <sup>1 2 3</sup>Master, we know <sup>1 2</sup>that thou art true, <sup>1</sup>and <sup>3</sup>that thou sayest and teachest rightly, <sup>1 2 3</sup>and <sup>1 2</sup>carest not for any one: for thou regardest [<sup>3</sup>acceptest] <sup>1 2 3</sup>not the person of <sup>1 2</sup>men [<sup>3</sup>any], <sup>2 3</sup>but of a truth <sup>1 2 3</sup>teachest the way of God [<sup>1</sup>in truth]. <sup>1</sup>Tell us therefore, What thinkest thou? <sup>1 2 3</sup>Is it lawful <sup>3</sup>for us <sup>1 2 3</sup>to give tribute unto Cæsar, or not? <sup>2</sup>Shall we give, or shall we not give? <sup>1 2 3</sup>But <sup>1</sup>Jesus [<sup>2 3</sup>he] <sup>1 3</sup>perceived their <sup>3</sup>craftiness [<sup>1</sup>wickedness], <sup>1 3</sup>and <sup>2</sup>knowing their hypocrisy, <sup>1 2 3</sup>said <sup>2 3</sup>unto them, <sup>1 2</sup>Why try ye me, <sup>1</sup>ye hypocrites? <sup>1 3</sup>Shew <sup>1</sup>me the tribute money: <sup>2</sup>bring <sup>2 3</sup>me a <sup>6</sup>denarius, <sup>2</sup>that I may see it. <sup>1 2</sup>And they brought <sup>1</sup>unto him a denarius [<sup>2</sup>it]. <sup>1 2</sup>And he saith unto them, <sup>1 2 3</sup>Whose <sup>1 2</sup>is this <sup>1 2 3</sup>image and superscription [<sup>3</sup>hath it]? <sup>2 3</sup>And they said [<sup>1</sup>They say] <sup>1 2</sup>unto him, <sup>1 2 3</sup>Cæsar's. <sup>2 3</sup>And <sup>2</sup>Jesus [<sup>3</sup>he] <sup>2 3</sup>said [<sup>1</sup>Then saith he] <sup>1 2 3</sup>unto them, [<sup>3</sup>Then] <sup>1</sup>Render <sup>1</sup>therefore <sup>1 2 3</sup>unto Cæsar the things that are Cæsar's, and unto God the things that are God's. <sup>1 3</sup>And <sup>1</sup>when they heard it, <sup>3</sup>they were not able to take hold of the saying before the people: <sup>2 3</sup>and <sup>1 2 3</sup>they marvelled <sup>2</sup>greatly [<sup>2</sup>at him] <sup>3</sup>at his answer, and held their peace; <sup>1</sup>and left him, and went their way.

<sup>b</sup> [A denarius, or Roman penny, was about seventeen cents; but allowing for difference of purchasing powers then and now it was about the same as \$1.70 would be now. Other mention of this coin:] see Luke 7:41 (§ 48), Mark 6:37 (§ 61), Matt. 18:28 (§ 75b), Luke 10:35 (§ 86), Matt. 20:2 (§ 106b), Mark 14:5 (§ 112), Rev. 6:6, "A measure [about a quart] of wheat for a shilling, and three measures of barley for a shilling" [implying great scarcity].

<sup>c</sup> Rom. 13:1, 6, 7, "The *powers* that be are ordained of God. . . . Render to all their dues: tribute to whom tribute *is due*: custom to whom custom: fear to whom fear: honour to whom honour." See Matt. 17:25 (§ 74) [Where Jesus paid the Jewish tribute].



## §120b. QUESTIONING OF THE SADDUCEES CONCERNING THE RESURRECTION.

Matt. 22:23-33. Mark 12:18-27. Luke 20:27-39.

<sup>1</sup> ON that day [<sup>2</sup>And] <sup>1</sup> <sup>2</sup>there came to him <sup>3</sup>certain of the [<sup>2</sup>And there come unto him] <sup>a</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup>Sadducees, <sup>1</sup> <sup>2</sup>who [<sup>3</sup>they that] <sup>1</sup> <sup>2</sup> <sup>3</sup>say that there is no resurrection: and they asked him, saying, Master, <sup>6</sup>Moses <sup>2</sup>wrote unto us [<sup>1</sup>said — <sup>3</sup>that], <sup>1</sup> <sup>2</sup> <sup>3</sup>If a <sup>1</sup>man [<sup>2</sup>man's brother] <sup>1</sup> <sup>2</sup> <sup>3</sup>die, <sup>2</sup>and leave [<sup>3</sup>having] <sup>2</sup> <sup>3</sup>a wife <sup>2</sup>behind him, and leave no child, that [<sup>1</sup>having no children, — <sup>3</sup>and he be childless] <sup>1</sup> <sup>2</sup> <sup>3</sup>his brother <sup>1</sup>shall marry his [<sup>2</sup>should take <sup>2</sup>his — <sup>3</sup>the] <sup>1</sup> <sup>2</sup> <sup>3</sup>wife, and raise up seed unto his brother. <sup>1</sup>Now <sup>1</sup> <sup>2</sup> <sup>3</sup>there were <sup>1</sup>with us <sup>3</sup>therefore <sup>1</sup> <sup>2</sup> <sup>3</sup>seven brethren: and the first <sup>2</sup>took a wife [<sup>1</sup>married], and <sup>3</sup>died childless [<sup>1</sup>and <sup>1</sup>deceased, and having no seed — <sup>2</sup>dying left no seed] <sup>2</sup>and <sup>1</sup>left his wife unto his brother: in like manner <sup>1</sup> <sup>2</sup>the second <sup>1</sup>also <sup>2</sup>took her, and died, leaving no seed behind him; <sup>1</sup> <sup>2</sup>and the third <sup>2</sup>likewise <sup>3</sup>took her; <sup>2</sup>and <sup>3</sup>likewise <sup>2</sup>the seven [<sup>1</sup>unto the seventh] <sup>3</sup>also <sup>2</sup>left no <sup>3</sup>children [<sup>2</sup>seed], and died. <sup>2</sup>Last of [<sup>1</sup>And after them — <sup>3</sup>Afterward] <sup>1</sup> <sup>2</sup>all <sup>1</sup> <sup>2</sup> <sup>3</sup>the woman <sup>2</sup>also <sup>1</sup> <sup>2</sup> <sup>3</sup>died. In the resurrection <sup>1</sup> <sup>3</sup>therefore <sup>1</sup> <sup>2</sup> <sup>3</sup>whose wife [<sup>3</sup>of them] shall she be <sup>1</sup> <sup>2</sup>of [<sup>1</sup>the seven] <sup>2</sup>them? <sup>1</sup> <sup>2</sup> <sup>3</sup>for <sup>2</sup>the seven [<sup>1</sup>they all] <sup>1</sup> <sup>2</sup> <sup>3</sup>had her <sup>2</sup>to wife? <sup>3</sup>And [<sup>1</sup>But] <sup>1</sup> <sup>2</sup> <sup>3</sup>Jesus <sup>1</sup>answered and <sup>1</sup> <sup>2</sup> <sup>3</sup>said unto them, <sup>2</sup>Is it not for this cause that ye err, that ye know not [<sup>1</sup>Ye do err, not knowing] <sup>1</sup> <sup>2</sup>the scriptures, nor the power of God? For <sup>1</sup>in the resurrection, <sup>2</sup>when they shall rise from the dead, <sup>1</sup> <sup>2</sup>they neither marry, nor are given in marriage; but are <sup>6</sup>as angels in heaven. <sup>3</sup>The sons of this world marry, and are given in marriage; but they that are accounted worthy

<sup>a</sup> Acts 23:8, "The Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both."

<sup>b</sup> Deut. 25:5.

<sup>c</sup> See 1 Cor. 15:42, 49, 52. 1 John 3:2.



to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels: and are sons of God, <sup>4</sup>being sons of the resurrection. <sup>1 2 3</sup>But <sup>1 2</sup>as touching <sup>1</sup>the resurrection of <sup>1 2</sup>the dead, <sup>2 3</sup>that <sup>3</sup>the dead [<sup>2</sup>they] <sup>2 3</sup>are raised, <sup>3</sup>even Moses shewed. <sup>1 2</sup>Have ye not read <sup>1</sup>that which was spoken unto you by God, <sup>2</sup>in the book of Moses, <sup>2 3</sup>in *the place concerning* the Bush <sup>2</sup>how God spake unto him, <sup>1 2</sup>saying, 'I am [<sup>3</sup>when he calleth the Lord] <sup>1 2 3</sup>the God of Abraham, and the God of Isaac, and the God of Jacob? <sup>3</sup>Now <sup>1</sup>God [<sup>2 3</sup>he] <sup>1 2 3</sup>is not the God of the dead, but of the living; <sup>3</sup>for <sup>3</sup>all live unto him. <sup>2</sup>Ye do greatly err. <sup>1</sup>And when the multitudes heard it, they were <sup>3</sup>astonished at his teaching. <sup>3</sup>And certain of the scribes answering said, Master, thou hast well said.

### §120c. QUESTION OF A LAWYER, CONCERNING THE GREATEST COMMANDMENT.

Matt. 22:34-40. Mark 12:28-34. Luke 20:40.

<sup>1</sup>BUT the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. <sup>1 2</sup>And one of <sup>2</sup>the scribes [<sup>1</sup>them], <sup>1</sup>a <sup>2</sup>lawyer, <sup>2</sup>came, and

*d* Rom. 8:23, "Ourselves . . . who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, to wit, the redemption of our body."

*e* "I am . . . of Jacob." Exod. 3:6, 16, *id.* [Said by the Lord to Moses; and by Stephen in his defence]. Acts 7:32. Heb. 11:16, "Now they [Abraham and Sarah by faith] desire a better *country*, that is, a heavenly; wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city."

*f* Rom. 6:10, 11, "The life that he [Christ] liveth, he liveth unto God. Even so reckon ye also yourselves . . . alive unto God in Christ Jesus."

*g* Matt. 7:28 (§ 44), *id.* [Sermon on the mount].

*a* Luke 10:25 (§ 86), "Behold, a certain lawyer stood up and tried him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart," etc., "and thy neighbour as thyself" [Where Jesus shows who is his "neighbour" by the parable of the good Samaritan].



heard them questioning together, and knowing that he had answered them well, <sup>1</sup>asked him <sup>1</sup>a question, trying him, Master, <sup>2</sup>what commandment is the first of all? <sup>1</sup>which is the great commandment in the law? <sup>2</sup>Jesus answered <sup>1</sup>and [<sup>1</sup>he] said unto him, <sup>2</sup>The first is, <sup>1</sup>Hear, O Israel: The Lord our God, the Lord is one: and <sup>1</sup>thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, <sup>2</sup>and with all thy strength. <sup>1</sup>This is the great and first commandment. And a [<sup>2</sup>The] <sup>1</sup>second <sup>1</sup>like *unto it* <sup>1</sup>is this, <sup>1</sup>Thou shalt love thy neighbour as thyself. <sup>2</sup>There is none other commandment greater than these. <sup>1</sup>On <sup>4</sup>these two commandments hangeth the whole law, and the prophets. <sup>2</sup>And the scribe said unto him, Of a truth, Master, thou hast well said that he is one; <sup>1</sup>and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, <sup>1</sup>is much more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

<sup>2</sup>And no man after that durst [<sup>3</sup>For they durst not any more] <sup>2</sup>ask him any question.

*b* Deut. 6:5, *id.* But with "might" for "mind." See *a* above.

*c* Lev. 19:18, *id.* Gal. 5:14, *id.* Matt. 19:19 (§ 106a) *id.* [Quoted to the young man seeking eternal life]. Luke 10:27 (§ 86). See on *a* above. Rom. 13:8, 9. James 2:8, "If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well."

*d* Matt. 7:12 (§ 44), "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."

*e* Deut. 4:39. Isa. 45:1, 6, 14 and 46:9.

*f* 1 Sam. 15:22 [Samuel to Saul], "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Hos. 6:6, "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Mic. 6:6-8.

## §121. OUR LORD'S QUESTION IN RETURN. HOW IS CHRIST THE SON OF DAVID?

*Jerusalem. (Tuesday.) (No. 73.)*

Matt. 22:41-46. Mark 12:35-37. Luke 20:41-44.

<sup>1</sup>Now while the Pharisees were gathered together,  
<sup>[<sup>2</sup>And]</sup> <sup>1</sup><sup>2</sup>Jesus <sup>1</sup>asked them a question, saying [<sup>2</sup>answered and  
said], <sup>2</sup>as he taught in the temple, <sup>1</sup>What think ye of the  
Christ? whose son is he? They say unto him, *The son of*  
David. [<sup>3</sup>And] <sup>1</sup><sup>3</sup>He <sup>1</sup>saith [<sup>3</sup>said] <sup>1</sup><sup>3</sup>unto them, <sup>2</sup><sup>3</sup>How say  
<sup>2</sup>the scribes [<sup>3</sup>they] <sup>2</sup><sup>3</sup>that the Christ is <sup>2</sup>the son of David  
[<sup>3</sup>David's son]? <sup>1</sup>How then doth [<sup>3</sup>For] <sup>1</sup><sup>2</sup><sup>3</sup>David <sup>2</sup><sup>3</sup>himself,  
[<sup>3</sup>saith] <sup>3</sup>in the book of Psalms [<sup>2</sup>said] <sup>1</sup><sup>2</sup>in <sup>2</sup>the <sup>2</sup>Holy  
<sup>1</sup><sup>2</sup>Spirit, <sup>1</sup>call him Lord, saying,  
<sup>1</sup><sup>2</sup><sup>3</sup>The Lord said unto my Lord,

Sit thou on my right hand,

Till I [<sup>1</sup>put thine enemies underneath thy feet?] <sup>2</sup><sup>3</sup>make thine  
enemies the footstool of thy feet?

<sup>1</sup>If <sup>1</sup><sup>2</sup><sup>3</sup>David <sup>2</sup>himself <sup>1</sup>then [<sup>3</sup>therefore] <sup>1</sup><sup>2</sup><sup>3</sup>calleth him  
Lord, [<sup>3</sup>and] <sup>1</sup><sup>3</sup>how [<sup>2</sup>and whence] <sup>1</sup><sup>2</sup><sup>3</sup>is he his son? <sup>1</sup>And  
<sup>1</sup>no one was able to answer him a word, neither durst any  
man from that day forth ask him any more questions.  
<sup>2</sup>And the common people heard him gladly.

## §122a. WARNINGS AGAINST THE SCRIBES AND PHARISEES.

*Jerusalem. (Tuesday.) (No. 73.)*

Matt. 23:1-12. Mark 12:38-39. Luke 20:45-46.

<sup>1</sup>THEN [<sup>3</sup>And] <sup>3</sup>in the hearing of all the people <sup>1</sup>spake  
Jesus to the multitudes and to [<sup>3</sup>he said unto] <sup>1</sup><sup>3</sup>his dis-

*a* 2 Sam. 23:1, "David the son of Jesse said, . . . The Spirit of the LORD  
spake by me, and his word *was* in my tongue."

*b* Psa. 110:1, *id.* Acts 2:34, *id.* [where Peter proves from the words, that  
they refer to the Messiah, as "being . . . by the right hand of God exalted"  
and not to David], "for David ascended not into the heavens."

*c* Luke 14:5, 6 (§ 96), "Which of you shall have an ass or an ox fallen into  
a well, and will not straightway draw him up on a sabbath day? And they  
[the lawyers and Pharisees] could not answer again unto these things."



ciples, 'saying, "The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe; but do not ye after their works; for 'they say, and do not. Yea, they 'bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. [<sup>2</sup>And in his teaching he said] <sup>2</sup> <sup>3</sup>Beware of the scribes; [<sup>1</sup>But] <sup>1</sup>all "their works they do for to be seen of men: for they make broad their 'phylacteries, and enlarge the borders of *their garments*, and [<sup>2</sup> <sup>3</sup>who] <sup>2</sup> <sup>3</sup>desire to walk in long robes, and <sup>1</sup> <sup>3</sup>love [<sup>2</sup>to have] <sup>2</sup> <sup>3</sup>salutations in the marketplaces, and 'the 'chief place at feasts, and the <sup>1</sup> <sup>2</sup> <sup>3</sup>chief seats in the synagogues [<sup>1</sup>and the salutations in the market places — <sup>2</sup> <sup>3</sup>and chief places at feasts]: 'and to be called of men, Rabbi. But be not ye 'called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for 'one is your Father, *even* he who is in heaven. Neither be ye called masters: for one is your master, *even* the Christ. But he that is 'greatest among you shall be your servant. And whosoever shall 'exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

*a* See Neh. 8:4, 8. Mal. 2:7, "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts."

*b* Rom. 2:17, 19-24, "thou who gloriest in the law through thy transgression of the law dishonourest thou God?"

*c* Compare Luke 11:37-52 (§ 89), also (§ 122b).

*d* Compare Matt. 6:1, 5, 16 (§ 44) [sermon on the mount].

*e* [Phylacteries were little rolls of parchment, in which were written certain words of the law, and which were worn by the Jews upon their foreheads, and upon the left arm. The custom was founded on a mistaken interpretation of] Ex. 13:9, 16, "And it shall be for a token upon thy hand and for frontlets between thine eyes." See also Num. 15:38. Deut. 6:8, 8 and 22:12.

*f* 3 John 9, "I wrote somewhat unto the church: but Diotrephes, who loveth to have the preëminence among them, receiveth us not."

*g* See James 3:1. 2 Cor. 1:24. 1 Pet. 5:3.

*h* See Mal. 1:8.

*i* Matt. 20:28, 27 (§ 108) [to the ambitious sons of Zebedee]. Luke 22:28, 27 (§ 131b) [contention at the Lord's supper].

*k* Job 22:29. Prov. 15:33 and 20:23. 1 Pet. 5:5 [Jam. 4:6].

## §122b. WOES AGAINST THE SCRIBES AND PHARISEES. LAMENTATION OVER JERUSALEM.

Matt. 23:13-39. Mark 12:40. Luke 20:47.

'But 'woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

Woe unto you, scribes and Pharisees, hypocrites! for 'ye [<sup>1</sup> 'they—<sup>2</sup> 'who] <sup>3</sup> 'devour widows' houses, and for a pretence make long prayers: 'ye [<sup>1</sup> 'these] <sup>2</sup> 'shall receive greater condemnation; 'ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell [Marg., Gr., "Gehenna"] than yourselves.

'Woe unto you, 'ye blind guides, who say, Whosoever shall swear 'by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for whether is greater, the gold, 'or the temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind: for whether is greater, the gift, or the 'altar that sanctifieth the gift? He therefore that sweareth by the altar, swear-eth by it, and by all things thereon. And he that swear-eth by the temple, sweareth by it, and 'by him that dwell-

a Compare Luke 11:42-52 (§ 80) [Woes against the scribes, Pharisees and lawyers. Some harmonists consider that Matt. 23:4-37 and Luke 11:37-52, were all delivered upon one occasion].

b Matt. 15:14 (§ 34) "Let them [the Pharisees] alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit."

c Matt. 5:34, 37 (§ 44) [sermon on the mount], "Swear not at all . . . But let your speech be, Yea, yea: Nay, nay: and whatsoever is more than these is of the evil one" [or, evil].

d Exod. 30:29.

e Exod. 29:37, "Seven days thou shalt make an atonement for the altar, and sanctify it: and it shall be an altar most holy: whatsoever toucheth the altar shall be holy."

f 1 Kings 8:13, "I [Solomon] have surely built thee an house to dwell in, a settled place for thee to abide in for ever." With 2 Chro. 6:2. Psa. 26:8 and 137:14.



eth therein. And he that sweareth by the heaven, sweareth<sup>g</sup> by the throne of God, and by him that sitteth thereon.

<sup>1</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye<sup>h</sup> tithe mint and anise [Marg., or "dill"] and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, who strain out the gnat, and swallow the camel.

<sup>1</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the 'outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

<sup>1</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto <sup>k</sup>whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

<sup>1</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves that ye are 'sons of them that slew the prophets. "Fill ye up then the measure of your fathers. Ye serpents, ye <sup>n</sup>offspring of vipers, how shall ye

<sup>g</sup> Matt. 5:34 (§ 44), "Swear not . . . by the heaven, for it is the throne of God." Psa. 11:4. Acts 7:48, 49.

<sup>h</sup> 1 Sam. 15:22, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Hos. 6:6. Mic. 6:7, 8. Matt. 12:1, 7 (§ 40).

<sup>i</sup> Mark 7:3, 4 (§ 64).

<sup>k</sup> Acts 23:3 [Where Paul called the high priest "a whited wall"].

<sup>l</sup> Acts 7:51 [Stephen's answer before the council].

<sup>m</sup> Gen. 15:16, "The iniquity of the Amorites is not yet full." 1 Thess. 2:16.

<sup>n</sup> Matt. 3:7 (§ 16) [John the Baptist to the Pharisees and Sadducces], "Ye offspring of vipers, who warned you to flee from the wrath to come?" 12:34 (§ 50a) [Jesus to the Pharisees], "Ye offspring of vipers, how can ye being evil, speak good things?"

escape the judgment of hell? Therefore, behold, 'I send unto you prophets, and wise men, and scribes: some of them 'shall ye kill and crucify; and some of them 'shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the 'blood of Abel the righteous unto the 'blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

#### LAMENTATION OVER JERUSALEM.

<sup>1</sup> 'O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as "a hen gathereth her chickens 'under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, "till ye shall say, Blessed is he that cometh in the name of the Lord.

### §123. THE WIDOW'S MITE.

*Jerusalem. (Tuesday.) (No. 73.)*

Mark 12:41-44. Luke 21:1-4.

<sup>2</sup>AND he sat down over against the treasury: <sup>3</sup>and he looked up, <sup>4</sup>and <sup>5</sup>beheld how the multitude cast "money

*o* Compare Matt. 21:34 (§ 118) [Parable of the wicked husbandmen].

*p* Acts 7:58, 59 and 22:19.

*q* Acts 5:40. 2 Cor. 11:24, 25, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck," etc.

*r* Gen. 4:4, 8. 1 John 3:12.

*s* 2 Chro. 24:20, 21.

*t* [Compare the remainder of this section with Luke 13:34, 35 (§ 95b), which some harmonists think were delivered upon one occasion.]

*u* See Deut. 32:11, 12, "As an eagle stirreth up her nest, fluttering over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the LORD, . . . did lead him" [his people].

*v* Psa. 17:8, "Hide me under the shadow of thy wings." 91:4, "He shall cover thee with his feathers, and under his wings shalt thou trust."

*w* Psa. 118:26, *id.* Matt. 21:9 (§ 113) [Jesus riding into Jerusalem].

*a* Margin, Greek, *brass*.



[<sup>3</sup>saw the rich men that were casting their gifts] <sup>2</sup>into <sup>6</sup>the treasury; <sup>2</sup>and many that were rich cast in much. <sup>3</sup>And he saw a certain [<sup>2</sup>And there came a] <sup>2</sup>poor widow, <sup>2</sup>and she cast in [<sup>3</sup>casting in] <sup>8</sup>thither <sup>2</sup>two mites, <sup>2</sup>which make a farthing. And he called unto him his disciples, <sup>2</sup>and <sup>3</sup>he <sup>2</sup>said <sup>2</sup>unto them, Verily [<sup>3</sup>Of a truth] <sup>2</sup>I say unto you, <sup>6</sup>This poor widow cast in more than <sup>2</sup>all they [<sup>3</sup>they all] <sup>2</sup>that are casting into the treasury; <sup>2</sup>for <sup>3</sup>all these did [<sup>2</sup>they all did cast in] <sup>2</sup>of their superfluity <sup>3</sup>cast in unto the gifts; <sup>2</sup>but she of her want did cast in all [<sup>3</sup>the living] <sup>2</sup>that she had, <sup>2</sup>even <sup>4</sup>all her living.

## §124. CERTAIN GREEKS DESIRE TO SEE JESUS. THE VOICE FROM HEAVEN.

*Third Day of the Week. (Tuesday.) (No. 73.)*

John 12:20-36.

Now there were certain "Greeks among those who went up <sup>6</sup>to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. <sup>6</sup>Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying, "The hour is come, that the Son of man should be glorified. Verily, verily,

§123. *b* 2 Kings 12:9, 11, "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money *that was* brought into the house of the LORD."

*c* 2 Cor. 8:12, "If the readiness is there, it is acceptable *according as a man hath*, not according as *he hath* not."

*d* See Deut. 24:6. 1 John 3:17, "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

§124. *a* Acts 17:1, 4 [At Thessalonica], "Some . . . were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."

*b* 1 Kings 8:41, 42. Acts 8:27, "A man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians . . . had come to Jerusalem for to worship."

*c* John 1:44 (§ 21).

*d* John 13:31, 32 (§ 133); 17:1, 2 (§ 137.)

I say unto you, 'Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. 'He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and 'where I am, there shall also my servant be: if any man serve me, him will the Father honour. ^Now is my soul troubled; and what shall I say? Father, save me from this hour. 'But for this cause came I unto this hour. Father, glorify thy name. There came therefore ^a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus answered and said, 'This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall <sup>m</sup>the prince of this world be cast out. And I, if I <sup>n</sup>be lifted up from the earth, will <sup>o</sup>draw all men unto myself. But this he said, <sup>p</sup>signifying by what manner of death he should die.

*e* 1 Cor. 15:35, 36 [Of the resurrection of the body], "That which thou sowest is not quickened, except it die." *f* See Matt. 10:39 (§ 59); 16:25 (§ 70b).

*g* John 14:2, 3 (§ 136a), "In my Father's house are many mansions: . . . I go to prepare a place for you . . . that where I am, *there* ye may be also." 17:24 (§ 137). 1 Thess. 4:16, 17.

*h* Matt. 26:37-39 (§ 139) [At Gethsemane]. John 13:21 (§ 133).

*i* Luke 22:52, 53 (§ 140). John 18:37 (§ 146).

*k* Mark 1:11 (§ 17) [At his baptism], "A voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased." 9:7 (§ 71) [at his transfiguration], "There came a voice out of the cloud, This is my beloved Son: hear ye him." *l* John 11:40 (§ 101).

*m* Matt. 12:28 (§ 50a). Luke 10:17, 18 (§ 85). John 14:30 (§ 136a); 16:18, 11 (§ 136c). Acts 26:17, 18. 2 Cor. 4:3, 4. Eph. 2:2 and 6:12.

*n* John 3:14 (§ 24), "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life."

*o* Rom. 5:18, "So then as through one trespass *the judgment came* unto all men to condemnation: even so through one act of righteousness *the free gift came* unto all men to justification of life." Heb. 2:9.

*p* John 18:31, 32 (§ 146), "Pilate . . . said . . . Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die."



The multitude therefore answered him, We have heard 'out of the law that the Christ abideth for ever: and how sayeth thou, The Son of man must be lifted up? who is this Son of man? Jesus therefore said unto them, Yet a little while is 'the light among you. 'Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may 'become sons of light. These things spake Jesus, and he departed and hid himself from them.

## §125. REFLECTIONS ON THE UNBELIEF OF THE JEWS.

*Jerusalem. (No. 73.) (Tuesday, P.M.)*

John 12:37-50.

BUT though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,

'Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed? For this cause they could not believe, for that Isaiah said again,

'He hath blinded their eyes, and he hardened their hearts;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

'These things said Isaiah, because he saw his glory; and

*q* See notes *h* and *i* (§ 4). Psa. 89:36 and 110:4. Isa. 9:6, 7. Ezek. 37:21, 25. Dan. 2:44 and 7:14. Mic. 4:7. *r* John 1:9 (§ 1); 8:12 (§ 83); 9:5 (§ 84).

*s* Jer. 13:16. Eph. 5:8. *t* Luke 16:8 (§ 99a). 1 Thess. 5:5. 1 John 2:8-11.

*a* Isa. 53:1, *id.* Rom. 10:16, "They did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report?"

*b* Isa. 6:9, 10. Quoted by Matt. in 13:14, 15 (§ 52).

*c* Isa. 6:1-3 "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim . . . and one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory."

he spake of him. Nevertheless even of the rulers many believed on him; but "because of the Pharisees they did not confess *it*, lest they should be put out of the synagogue: for 'they loved the glory *that is* of men more than the glory *that is* of God.

And Jesus cried and said, 'He that believeth on me, believeth not on me, but on him that sent me. And he that 'beholdeth me beholdeth him that sent me. 'I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, 'I judge him not: for I came not to 'judge the world, but to save the world. He that 'rejecteth me, and receiveth not my sayings, hath one that judgeth him: "the word that I spake, the same shall judge him in the last day. "For I spake not from myself; but the Father who sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

d John 7:12, 13 (§ 81), 9:20-22 (§ 84).

e John 5:44 (§ 39), "How can ye believe, who receive glory one of another, and the glory that *cometh* from the only God ye seek not?"

f Mark 9:37 (§ 75a). 1 Pet. 1:18-21.

g John 14:9 (§ 136a), "He that hath seen me hath seen the Father."

h John 3:18, 19 (§ 24); 8:12 (§ 83); 9:5, 39 (§ 84), "When I am in the world, I am the light of the world."

i John 5:45 (§ 39); 8:15, 26 (§ 83), "I judge no man, yea and if I judge, my judgment is true."

k John 3:17 (§ 24) [To Nicodemus], "God sent not the Son into the world to judge the world: but that the world should be saved through him."

l Luke 10:16 (§ 79) [To the seventy], "He that rejecteth you rejecteth me: and he that rejecteth me rejecteth him that sent me."

m Deut. 18:15-19, "The LORD thy God will raise up unto thee a Prophet from the midst of thee . . . like unto me: unto him ye shall hearken." 19 [God said], "Whosoever will not hearken, . . . I will require *it* of him." Mark 16:16 (§ 171).

n John 8:38 (§ 83), "I speak the things which I have seen with *my* Father." 14:10 (§ 136a).



# §126a. JESUS LEAVING THE TEMPLE FORETELLS ITS DESTRUCTION.

*Fourth Day of the Week, beginning at sunset. (Tuesday.) (Probably between 6 and 12 P.M.) Jerusalem. Enroute to Mount of Olives. (No. 74.)*

Matt. 24:1-2. Mark 13:1-2. Luke 21:5-6.

<sup>1</sup>AND Jesus went out from the temple and was going on his way. <sup>2</sup>And as he went forth [<sup>2</sup>out of the temple — <sup>1</sup>and] <sup>1</sup>his disciples came to him to shew him the buildings of the temple, <sup>6</sup>and <sup>2</sup>one of <sup>6</sup>them [<sup>2</sup>his disciples] <sup>2</sup>saith unto him, Master, behold, what manner of stones and what manner of buildings! <sup>3</sup>And [<sup>3</sup>as] some spake of the temple, how it was adorned with goodly stones and offerings. <sup>2</sup>And Jesus [<sup>1</sup>But he] <sup>1</sup>answered and [<sup>3</sup>he] <sup>1 2 3</sup>said <sup>1 2</sup>unto <sup>1</sup>them [<sup>2</sup>him], <sup>2</sup>Seest thou these great buildings [<sup>1</sup>See ye not all these things]? <sup>3</sup>As for these things which ye behold, <sup>1</sup>verily I say unto you, <sup>3</sup>The days will come, in which <sup>1 2 3</sup>there <sup>6</sup>shall not be left here one stone upon another, <sup>1 2</sup>that [<sup>2</sup>which] <sup>1 2 3</sup>shall not be thrown down.

# §126b. JESUS FORETELLS THE COMING OF FALSE CHRISTS, ETC.

*Mount of Olives. (No. 74.) (Tuesday.) (Between 6 and 12 P.M.)*

Matt. 24:3-31. Mark 13:3-27. Luke 21:7-28.

<sup>1 2</sup>AND as he sat on the mount of Olives, <sup>2</sup>over against the temple, <sup>1</sup>the disciples, <sup>2</sup>Peter and James and John and Andrew, <sup>1</sup>came unto him <sup>3</sup>and [<sup>3</sup>they] <sup>2 3</sup>asked him <sup>1 2</sup>pri-

<sup>a</sup> 1 Kings 9:8, 7 [God's covenant in a vision with Solomon], "If ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes . . . this house, which I have hallowed for my name; will I cast out of my sight." Dan. 9:26, 27, "After threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince [i. e. the Romans] that shall come shall destroy the city and the sanctuary . . . and . . . the sacrifice and the oblation shall cease." Jer. 26:18. Mic. 3:12. Luke 19:41-44 (§ 113), "He saw the city and wept over it, saying, . . . the days shall come upon thee, when thine enemies . . . shall dash thee to the ground . . . and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation."

vately, <sup>1</sup>saying, <sup>2</sup>Master, <sup>1</sup>Tell us, <sup>1</sup>when <sup>3</sup>therefore <sup>1</sup>shall these things be? <sup>2</sup>and what *shall be* the sign when these things are <sup>2</sup>all <sup>2</sup>about to <sup>2</sup>be accomplished [<sup>3</sup>come to pass]? <sup>1</sup>and what *shall be* the sign of thy coming, and of the end of the world? <sup>1</sup>And Jesus <sup>1</sup>answered <sup>1</sup>and [<sup>3</sup>he] said [<sup>2</sup>began to say] <sup>1</sup>unto them, <sup>1</sup>Take <sup>a</sup>heed that <sup>1</sup>no man lead you [<sup>3</sup>ye be not led] <sup>1</sup>astray. <sup>1</sup>For <sup>1</sup>many <sup>1</sup>shall come in my name, saying, I am <sup>1</sup>the Christ [<sup>2</sup>he]; <sup>2</sup>and, The time is at hand; <sup>1</sup>and shall lead many astray; <sup>2</sup>go ye not after them. <sup>1</sup>And <sup>1</sup>when <sup>1</sup>ye shall hear of wars <sup>1</sup>and rumors of wars, <sup>2</sup>and tumults: <sup>1</sup>see that ye <sup>1</sup>be not <sup>1</sup>troubled, <sup>2</sup>or <sup>2</sup>terrified; <sup>1</sup>for <sup>1</sup>these things must needs come to pass <sup>2</sup>first; <sup>1</sup>but the end is not <sup>2</sup>yet [<sup>3</sup>immediately]. <sup>1</sup>Then said he unto them, [<sup>1</sup>For] <sup>1</sup>Nation <sup>1</sup>shall rise against nation, and kingdom against kingdom; <sup>1</sup>and <sup>1</sup>there shall be <sup>2</sup>great <sup>2</sup>earthquakes <sup>2</sup>and <sup>2</sup>in divers places [<sup>2</sup>there shall be] <sup>1</sup>famines [<sup>1</sup>and earthquakes in divers places] <sup>2</sup>and pestilences; and there shall be terrors and great signs from heaven. <sup>1</sup>But all <sup>1</sup>these things are the beginning of travail.

<sup>2</sup>But <sup>2</sup>take ye heed to yourselves: for <sup>2</sup>before all these things, they <sup>2</sup>shall lay their hands on you, and shall persecute you, delivering [<sup>2</sup>they shall deliver — <sup>1</sup>Then shall they deliver] <sup>1</sup>you <sup>1</sup>up <sup>1</sup>unto tribulation [<sup>1</sup>and shall kill you], <sup>2</sup>to councils [<sup>2</sup>to the synagogues] <sup>2</sup>and <sup>2</sup>prisons; <sup>2</sup>and in syna-

*a* Eph. 5:5, 6. 1 John 4:1, "Beloved, believe not every spirit, . . . because many false prophets are gone out into the world." Col. 2:8, 18. 2 Thess. 2:3.

*b* Jer. 14:14 and 23:21, 25. John 5:43 (§ 39) [To the Jews], "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."

*c* 2 Chro. 15:6. Isa. 19:2. Hag. 2:22. Zech. 14:13.

*d* Rev. 2:1, 10, 13.

*e* [Compare general instructions to the twelve in] Matt. 10:17, etc. (§ 59), also Luke 12:11 (§ 90). John 15:20 (§ 136b); 16:2 (§ 136c), "They shall put you out of the synagogues; yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God." Acts 7:59 and 12:1. 1 Pet. 4:16. Rev. 2:8, 12.

*f* Acts 4:1, 3 [Of Peter and John], "The priests and the captain of the temple and the Sadducees . . . laid hands on them, and put them in ward." 5:17, 18; 12:1, 4 and 16:22, 24.



gogues shall ye be beaten; and before governors and  
<sup>9</sup>kings shall ye stand [<sup>3</sup>bringing you before kings and governors]  
<sup>2</sup>for <sup>1</sup>my <sup>3</sup>name's <sup>2</sup>sake. <sup>3</sup>It shall turn unto you <sup>2</sup>for <sup>1</sup>a  
 testimony <sup>2</sup>unto them [<sup>2</sup>And the gospel must first be preached unto  
 all the nations]. <sup>3</sup>Settle it therefore in your hearts [<sup>2</sup>And]  
<sup>2</sup>when they shall lead you *to judgment*, and deliver you up,  
<sup>8</sup>not to meditate <sup>6</sup>nor <sup>2</sup>be [<sup>2</sup>not] anxious <sup>2</sup>beforehand <sup>3</sup>how  
 to answer <sup>6</sup>or <sup>2</sup>what ye shall speak; but whatsoever shall  
 be given you in that hour, that speak ye; for it is not ye  
 that speak, but the <sup>1</sup>Holy Spirit. <sup>3</sup>For I will give you a  
 mouth and wisdom, <sup>7</sup>which all your adversaries shall not  
 be able to withstand or to gainsay. But ye shall be  
 delivered up even by <sup>7</sup>parents, <sup>2</sup>and children, <sup>3</sup>and brethren,  
 and kinsfolk, and friends: and *some* of you shall they  
 cause to be put <sup>6</sup>to death. [<sup>2</sup>And brother shall deliver up brother  
 to death, and the father his child: (and children) shall rise up against  
 parents, and cause them to be put to death.] <sup>1</sup><sup>2</sup><sup>3</sup>And ye shall be  
 hated of all <sup>2</sup>men [<sup>1</sup>the nations] <sup>1</sup><sup>2</sup><sup>3</sup>for my name's sake.  
<sup>1</sup>And then shall many <sup>7</sup>stumble, and shall deliver up one  
 another, and shall hate one another. <sup>3</sup>And not a <sup>7</sup>hair of  
 your head shall perish. In your patience ye shall win  
 your souls. <sup>1</sup>And many <sup>7</sup>false prophets shall arise, and

g Acts 25:23 [Paul before king Agrippa].

h 1 Pet. 2:13.

i Phil. 1:27, 28, "With one soul striving for the faith of the gospel; and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God." 2 Thess. 1:4, 5.

k See on e above.

l Acts 4:8, 31 [Before the council], "Then Peter, filled with the Holy Spirit, said unto them . . ." Acts 2:1, 4.

m Acts 6:9, 10, "There arose certain of them . . . disputing with Stephen. And they were not able to withstand the wisdom and the Spirit by which he spake."

n Mic. 7:6.

o Acts 7:59, "They stoned Stephen, calling upon *the Lord*." 12:1, 2, "Herod the king, . . . killed James the brother of John with the sword."

p Matt. 11:6 (§ 47), "Blessed is he, whosoever shall find none occasion of stumbling in me." 13:57 (§ 58). 2 Tim. 1:15 and 4:10, 16.

q Matt. 10:30 (§ 59), "The very hairs of your head are all numbered."

r Matt. 7:15 (§ 44). Acts 20:29. 1 Tim. 4:1, 2, "The Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron." 2 Pet. 2:1.

shall lead many astray. And because iniquity shall be multiplied, the love of many shall wax cold. <sup>1 2</sup>But he that endureth to the end, the same shall be saved. <sup>1</sup>And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

<sup>1</sup>When therefore [<sup>2</sup>But when] <sup>1 2</sup>ye see "the abomination of desolation, <sup>1</sup>which was spoken of through Daniel the prophet, <sup>1 2</sup>standing <sup>1</sup>in the holy place, <sup>2</sup>where he ought not (<sup>1 2</sup>let him <sup>2</sup>that readeth understand), <sup>6</sup>and [<sup>3</sup>But] <sup>3</sup>when ye see Jerusalem compassed with armies, then know that her desolation is at hand. <sup>1 2 3</sup>Then let them that are in Judæa flee unto the mountains; <sup>2 3</sup>and <sup>3</sup>let them that are in the midst of her depart out; and let not them that are in the country enter therein. <sup>1 2</sup>Let him that is on the housetop not go down, <sup>2</sup>nor enter in, <sup>1 2</sup>to take <sup>1</sup>out the things that are in [<sup>2</sup>anything out of] <sup>1 2</sup>his house; and let him that is in the field not return back to take his cloak. <sup>3</sup>For these are days of vengeance, that all things which are written may be fulfilled. <sup>1 2</sup>But <sup>1 2 3</sup>woe <sup>2</sup>unto them that are with child and to them that give suck in those days! <sup>1 2</sup>And pray ye that <sup>1</sup>your flight [<sup>2</sup>it] <sup>1 2</sup>be not in the winter, <sup>1</sup>neither on a sabbath. <sup>3</sup>For there shall be great distress upon the land, and wrath unto this people. <sup>1 2</sup>For <sup>2</sup>those days [<sup>1</sup>then] <sup>1 2</sup>shall be <sup>2 1</sup>great <sup>1 2</sup>tribulation, such as <sup>2</sup>there <sup>1 2</sup>hath not been <sup>2</sup>the like <sup>1 2</sup>from the beginning of the [<sup>1</sup>world] <sup>2</sup>creation which God created <sup>1 2</sup>until now, <sup>1</sup>no, nor ever [<sup>2</sup>and never]

<sup>s</sup> Matt. 10:22 (§ 59), *id.* Dan. 12:12, "Blessed is he that waiteth." Heb. 3:6, 14. Rev. 2:8, 10, "Be thou faithful unto death, and I will give thee the crown of life."

<sup>t</sup> Rom. 10:18. Col. 1:5, 23.

<sup>u</sup> Dan. 9:26 and 12:1.

<sup>v</sup> Dan. 9:23, 25 [of the seventy weeks], "Understand the matter, and consider the vision . . . know . . . and understand."

<sup>w</sup> Luke 23:28, 29 (§ 151) [Jesus to the women following him to Golgotha], "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren," etc.

<sup>x</sup> Dan. 9:26 and 12:1, "There shall be a time of trouble, such as never was since there was a nation *even* to that same time." Joel 2:1, 2.



<sup>1</sup> <sup>2</sup>shall be. <sup>3</sup>And they shall fall by the edge of the sword, and shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. <sup>1</sup> <sup>2</sup>And except <sup>2</sup>the Lord had shortened the days [<sup>1</sup>those days had been shortened], <sup>1</sup> <sup>2</sup>no flesh would have been saved; but for the elect's sake, <sup>2</sup>whom he chose, he shortened the days [<sup>1</sup>those days shall be shortened—<sup>2</sup>And]. <sup>1</sup> <sup>2</sup>Then <sup>2</sup>if any man shall say unto you, Lo, here is the Christ, <sup>1</sup>or, Here: <sup>2</sup>or, Lo, there; <sup>1</sup> <sup>2</sup>believe *it* not. For there shall arise <sup>2</sup>false Christs, and false prophets, and shall shew <sup>1</sup>great <sup>1</sup> <sup>2</sup>signs and wonders: <sup>1</sup>so as to [<sup>2</sup>that they may] <sup>1</sup> <sup>2</sup>lead astray, if possible, <sup>1</sup>even <sup>1</sup> <sup>2</sup>the <sup>2</sup>elect. <sup>2</sup>But take ye heed: <sup>1</sup> <sup>2</sup>behold, I have told you <sup>2</sup>all things <sup>1</sup> <sup>2</sup>beforehand. <sup>1</sup>If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe *it* not. For as the <sup>2</sup>lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. Wheresoever the <sup>2</sup>carcase is, there will the eagles be gathered together.

<sup>1</sup> <sup>2</sup>But <sup>1</sup> <sup>2</sup>immediately [<sup>2</sup>in those days], <sup>1</sup> <sup>2</sup>after <sup>1</sup>the [<sup>2</sup>that] <sup>1</sup> <sup>2</sup>tribulation <sup>1</sup>of those days, [<sup>3</sup>And] <sup>3</sup>there shall be <sup>2</sup>signs in sun and moon and stars, <sup>1</sup> <sup>2</sup>the sun shall be darkened, and the moon shall not give her light, and the stars shall <sup>1</sup>fall [<sup>2</sup>be falling] <sup>1</sup> <sup>2</sup>from heaven, and the powers <sup>2</sup>that are in the heavens [<sup>1</sup>of the heavens] <sup>1</sup> <sup>2</sup>shall be shaken, <sup>3</sup>and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows: men fainting for fear, and for expectation of the things which are coming on the world [<sup>3</sup>for the powers of the heavens shall be shaken]; <sup>1</sup>and then shall appear <sup>2</sup>the sign of the Son of man in heaven: and then

*y* Luke 17:23 (§ 102).      *z* Deut. 13:1, 2.    2 Thess. 2:8, 10, 11.    Rev. 13:11, 13.

*a* John 10:27, 28, 29 (§ 94).    Rom. 8:28.    2 Tim. 2:19.

*b* Luke 17:24 (§ 102).

*c* Luke 17:37 (§ 102), "Where the body is, thither will the eagles also be gathered together."    Job 39:27, 29, 30.

*d* Dan. 7:9, 11, 12.

*e* 2 Pet. 3:10, 12.

*f* Dan. 7:13.

*g* Zech. 12:10, 12.

shall all <sup>2</sup>the tribes of the earth mourn, <sup>1 2 3</sup>and <sup>1</sup>they shall [<sup>2 3</sup>then shall they] <sup>1 2 3</sup>see the Son of man coming <sup>1</sup>on the [<sup>2</sup>in] <sup>1 2</sup>clouds <sup>1</sup>of heaven [<sup>3</sup>in a cloud] <sup>1 2 3</sup>with <sup>2</sup>great <sup>1 2 3</sup>power and <sup>1 3</sup>great <sup>1 2 3</sup>glory. <sup>1 2</sup>And <sup>2</sup>then shall he [<sup>1</sup>he shall] <sup>1 2</sup>send forth <sup>1 2</sup>his [<sup>2</sup>the] <sup>1 2</sup>angels <sup>1</sup>with a great sound of a trumpet, and they [<sup>2</sup>and] <sup>1 2</sup>shall gather together his elect from the four winds, <sup>2</sup>from the uttermost part of the earth to the uttermost part of heaven [<sup>1</sup>from one end of heaven to the other]. <sup>3</sup>But when these things begin to come to pass, look up, and lift up your heads: because your <sup>1</sup>redemption draweth nigh.

### §126c. JESUS ENFORCES WATCHFUL PREPARATION.

Matt: 24:32-51. Mark 13:28-37. Luke 21:29-36.

<sup>3</sup>AND he spake to them a parable [<sup>1 2</sup>Now from the fig tree learn her parable]: Behold the fig tree, and all the trees: <sup>1 2</sup>when her branch is now become tender, and <sup>6</sup>putting [<sup>1 2</sup>putteth] <sup>1 2</sup>forth its leaves [<sup>3</sup>when they now shoot forth] <sup>1 2 3</sup>ye <sup>3</sup>see it and <sup>1 2 3</sup>know <sup>3</sup>of your ownelves <sup>1 2 3</sup>that the summer is <sup>3</sup>now <sup>1 2 3</sup>nigh. Even so ye also, when ye see <sup>1</sup>all <sup>1 2 3</sup>these things <sup>2 3</sup>coming to pass, <sup>1 2 3</sup>know ye that <sup>3</sup>the kingdom of God [<sup>1 2</sup>he] <sup>1 2 3</sup>is nigh, <sup>1 2</sup>even at the doors. <sup>1 2 3</sup>Verily I say unto you, <sup>4</sup>This generation shall not pass away, <sup>2</sup>until [<sup>1 3</sup>till] <sup>1 2 3</sup>all <sup>1 2 3</sup>these <sup>1 2 3</sup>things be accomplished. <sup>6</sup>Heaven and earth shall pass away; but <sup>6</sup>my words shall not pass away. <sup>1 2</sup>But of that day <sup>2</sup>or that [<sup>1</sup>and] <sup>1 2</sup>hour knoweth no one, not even the angels <sup>2</sup>in [<sup>1</sup>of] <sup>1 2</sup>heaven, neither the Son, but the Father <sup>1</sup>only.

*h* Matt. 13:40, 41 (§ 53) and 16:27 (§ 70b). 1 Cor. 15:52. 1 Thess. 4:16. Rev. 1:7.  
*i* Rom. 8:19, 23.

*a* Matt. 16:28 (§ 70b); 23:36 (§ 122b), "Verily I say unto you, All these things shall come upon this generation."

*b* Psa. 102:25, 26, "The earth: and the heavens . . . shall perish, but thou shalt endure." [quoted] Heb. 1:11. Isa. 51:6. Jer. 31:35. Matt. 5:18 (§ 44).

*c* Isa. 40:8, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever."



<sup>1</sup>And as *were* the <sup>d</sup>days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. <sup>e</sup>Then shall two men be in the field; one is taken, and one is left; two women *shall be* grinding at the mill; one is taken, and one is left. <sup>f</sup>Watch therefore: for ye know not on what day your Lord cometh. <sup>g</sup>But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. <sup>h</sup>Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he <sup>i</sup>will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be <sup>j</sup>the weeping and gnashing of teeth.

<sup>k</sup>But take heed to yourselves, lest haply your hearts be

<sup>d</sup> Gen. 6:3, etc., and 7:5. 1 Pet. 3:20. <sup>e</sup> Compare Luke 17:34, etc. (§ 102).

<sup>f</sup> Matt. 25:13 (§ 127) [parable of the ten virgins].

<sup>g</sup> Luke 12:39, 40 (§ 92) *id.* 1 Thess. 5:2. 2 Pet. 3:10. Rev. 3:1, 3 and 16:15.

<sup>h</sup> Luke 12:42-46 (§ 92) *id.* 1 Cor. 4:1, 2. Heb. 3:5.

<sup>i</sup> Matt. 25:20, 21 (§ 127) [parable of the talents].

<sup>j</sup> Matt. 8:12 (§ 45) *id.* [of] "the sons of the kingdom" [i. e. of the Jews who believed not]; 25:30 (§ 127) *id.* [of] "the unprofitable servant."

<sup>k</sup> Rom. 13:13, "Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy." 1 Thess. 5:6, "let us watch and be sober." 1 Pet. 4:7.

overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly "as a snare: for so shall it come upon all them that dwell on the face of the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

'Take ye heed, watch and pray: for ye know not when the time is. *It is as when* a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

§127. JESUS TEACHES TO WATCH, WORK AND PRAY.  
PARABLE OF THE TEN VIRGINS AND TALENTS.

*Mount of Olives. (Tuesday, between 6 and 12 P.M.) (No. 74.)*

Matt. 25:1-30.

THEN shall the kingdom of heaven be likened unto ten virgins, that took their lamps [Marg., or "torches"], and went forth to meet "the bridegroom. <sup>b</sup>And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, 'they all slumbered and slept. But at mid-

<sup>m</sup> 1 Thess. 5:2. 2 Pet. 3:10. Rev. 3:1, 3 and 16:15, "Behold, I come as a thief. Blessed is he that watcheth."

<sup>a</sup> Eph. 5:28, 29, 30. Rev. 19:7, "the marriage of the Lamb is come, and his wife hath made herself ready." 21:2, 9.

<sup>b</sup> Matt. 13:47 (§ 53) [parable of the net]; 22:10 (§ 119) [parable of the marriage of the king's son].

<sup>c</sup> 1 Thess. 5:6, "let us not sleep, as do the rest, but let us watch and be sober."



night "there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and "trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and "the door was shut. Afterward come also the other virgins, saying, "Lord, Lord, open to us. But he answered and said, Verily I say unto you, "I know you not. "Watch therefore, for ye know not the day nor the hour.

### THE TALENTS.

Some good authorities deem this parable to be the same as that of the ten pounds recorded in Luke 19:11-28. (§ 111.)

For *it is as when* a man, "going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; "to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that *received* the two gained other two. But he that received the one went

d Matt. 24:31 (§ 126b), "The Son of man . . . shall send forth his angels with a great sound of a trumpet." 1 Thess. 4:16.

e Luke 12:35 (§ 92), "Let your loins be girded about, and your lamps burning: and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him."

f Luke 13:24, 25 (§ 95b).

g Compare Matt. 7:21, 23 (§ 44), "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven," etc.

h Psa. 5:5, "The foolish shall not stand in thy sight: thou hatest all workers of iniquity." Hab. 1:13.

i Matt. 24:42 (§ 126c). 1 Cor. 16:13. 1 Pet. 5:8. Rev. 16:15.

k Matt. 21:33 (§ 118) [parable of the wicked husbandmen].

l Rom. 12:6, "having gifts differing according to the grace that was given to us." 1 Cor. 12:7, 11:29. Eph. 4:11.

away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I know thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

*m* Matt. 24:45, 47 (§ 126c). Luke 12:20, 42, 44 (§ 92).



## §128. THE FINAL JUDGMENT FORETOLD. PARABLE OF THE SHEEP AND GOATS.

*Mount of Olives. (Tuesday, between 6 and 12 P.M.) (No. 74.)*

Matt. 25:31-46.

“BUT when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and <sup>b</sup>before him shall be gathered all the nations: and he shall <sup>c</sup>separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, <sup>d</sup>inherit the kingdom <sup>e</sup>prepared for you from the foundation of the world: for <sup>f</sup>I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: <sup>g</sup>I was a stranger, and ye took me in; <sup>h</sup>naked, and ye clothed me: I was sick, and ye visited me: <sup>i</sup>I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we

*a* Zech. 14:5. Matt. 16:27 (§ 70b), “the Son of man shall come in the glory of his Father with his angels.” 19:28 (§ 106a), “in the regeneration when the Son of man shall sit on the throne of his glory.” Acts 1:9, 11 [the angels at his ascension said], “this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.” 1 Thess. 4:16. 2 Thess. 1:7. Jude. 14. Rev. 1:7.

*b* Rom. 14:10, “we shall all stand before the judgment seat of God.” 2 Cor. 5:10. Rev. 20:12, “I saw the dead, the great and the small, standing before the throne: and the books were opened . . . and the dead were judged out of the things which were written in the books, according to their works.”

*c* Ezek. 20:38 and 34:17, 20. Matt. 13:49 (§ 53) [parable of the drag-net], “So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous.”

*d* Rom. 8:16, 17. 1 Pet. 1:3, 9 and 3:9. Rev. 21:7, “He that overcometh shall inherit these things: and I will be his God, and he shall be my son.”

*e* Matt. 20:20, 23 (§ 108). John 14:2 (§ 136a), “In my Father’s house are many mansions . . . I go to prepare a place for you . . . that where I am, there ye may be also.” 1 Cor. 2:9. Heb. 11:8, 16.

*f* Isa. 58:6, 7. Ezek. 18:5, 7, 9. Jam. 1:27, “Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

*g* Heb. 13:2, “Forget not to shew love unto strangers: for thereby some have entertained angels unawares.” [Gen. 18:3 and 19:2]. 3 John 5.

*h* James 2:14, 15.

*i* 2 Tim. 1:16.

thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, <sup>k</sup>Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, <sup>m</sup>into the eternal fire which is prepared for <sup>n</sup>the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, <sup>o</sup>Inasmuch as ye did it not unto one of these least, ye did it not unto me. And <sup>p</sup>these shall go away into eternal punishment: but the righteous into eternal life.

### §129a. JESUS ANNOUNCES HIS BETRAYAL AND CRUCIFIXION.

*Mount of Olives. (Tuesday, between 6 and 12 P.M.) (Nos. 74 and 75.)*

Matt. 26:1-2. Mark 14:1a. Luke 22:1.

<sup>1</sup>AND it came to pass, when Jesus had finished all these words, he said unto his disciples, Ye know that after two

<sup>k</sup> Prov. 14:31, "He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor." 19:17, "He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again." Matt. 10:42 (§ 59). Mark 9:41 (§ 75a). Heb. 6:10.

<sup>l</sup> Psa. 6:8 and 7:23. Luke 13:27 (§ 95b).

<sup>m</sup> Matt. 13:40 (§ 53).

<sup>n</sup> 2 Pet. 2:4. Jude 6, "And angels who kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day."

<sup>o</sup> Prov. 14:31. See on <sup>k</sup> above. 17:5, "Whoso mocketh the poor reproacheth his Maker." See Zech. 2:8. Acts 9:1, etc. [Jesus to Saul in the vision], Saul, Saul, why persecutest thou me?"

<sup>p</sup> Dan. 12:2. John 5:28, 29 (§ 39). Rom. 2:5-9.



days [<sup>2</sup>Now after two days was] <sup>a</sup> <sup>2</sup>*the feast of* <sup>1</sup> <sup>2</sup>the passover  
<sup>2</sup>and the unleavened bread <sup>1</sup>cometh [<sup>3</sup>Now the feast of unleavened bread drew nigh, which is called the passover]; <sup>1</sup>and the Son of man is <sup>b</sup>delivered up to be crucified.

## §129b. THE JEWISH RULERS CONSPIRE AGAINST CHRIST.

*Jerusalem. Fourth Day of the Week. (Wednesday.)*

Matt. 26:3-5. Mark 14:1b-2. Luke 22:2.

<sup>a</sup> <sup>1</sup>THEN were gathered together [<sup>2</sup> <sup>3</sup>And] <sup>1</sup> <sup>2</sup> <sup>3</sup>the chief priests <sup>2</sup> <sup>3</sup>and the scribes, <sup>1</sup>and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that [<sup>2</sup> <sup>3</sup>sought how] <sup>1</sup> <sup>2</sup> <sup>3</sup>they might <sup>1</sup> <sup>2</sup>take <sup>1</sup>Jesus by [<sup>2</sup>him with] <sup>1</sup> <sup>2</sup>subtility, and kill him [<sup>3</sup>put him to death]. <sup>1</sup>But [<sup>2</sup>for] <sup>1</sup> <sup>2</sup>they said, Not during the feast, lest <sup>2</sup>haply <sup>1</sup>a tumult arise among [<sup>2</sup>there shall be a tumult of] <sup>1</sup> <sup>2</sup>the people; <sup>3</sup>for they feared the people.

§129a. *a* Luke 22:15 (§ 131a), "With desire I have desired to eat this pass-over with you before I suffer."

*b* [Previous announcements of his death] (§ 70b, § 73 and § 107.)

§129b. *a* John 11:47 (§ 101) [After the raising of Lazarus], "The chief priests therefore and the Pharisees gathered a council, and . . . one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man [i. e. Jesus] should die for the people, and that the whole nation perish not, . . . So from that day forth they took counsel that they might put him to death." Acts 4:25, 26 [Prayer of the church, quoting Psa. 2:1], "And the rulers were gathered together, against the Lord, and against his Anointed: for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel fore-ordained to come to pass."

## §129c. JUDAS ENGAGES TO BETRAY JESUS.

*Jerusalem. Fourth Day of the Week (Wednesday).*

Matt. 26:14-16. Mark 14:10, 11. Luke 22:3-6.

<sup>a</sup> <sup>3</sup>AND Satan entered into Judas who was called <sup>b</sup>Iscariot, being of the number of the twelve. And he went away, and communed with [<sup>1</sup>Then one of the twelve, who was called Judas Iscariot, went unto — <sup>2</sup>And Judas Iscariot, he that was one of the twelve, went away unto] <sup>1</sup> <sup>2</sup> <sup>3</sup>the chief priests, <sup>3</sup>and captains, how [<sup>2</sup>that] <sup>2</sup> <sup>3</sup>he might deliver him unto them. <sup>1</sup>And said, ‘What are ye willing to give me, and I will deliver him unto you? <sup>2</sup> <sup>3</sup>And they, <sup>2</sup>when they heard it, <sup>2</sup> <sup>3</sup>were glad, <sup>2</sup>and promised <sup>3</sup>and covenanted <sup>2</sup> <sup>3</sup>to give him money. <sup>1</sup>And they weighed unto him <sup>d</sup>thirty pieces of silver. <sup>2</sup> <sup>3</sup>And <sup>3</sup>he consented, <sup>1</sup> <sup>3</sup>and <sup>1</sup>from that time <sup>1</sup> <sup>2</sup>he <sup>1</sup> <sup>2</sup> <sup>3</sup>sought <sup>1</sup> <sup>3</sup>opportunity <sup>2</sup>how he might [<sup>1</sup> <sup>3</sup>to] <sup>2</sup>conveniently <sup>1</sup> <sup>2</sup> <sup>3</sup>deliver him unto them <sup>3</sup>in the absence of the multitude.

*a* John 13:2, (§ 132) [At the supper], “The devil having already put into the heart of Judas Iscariot, Simon’s son, to betray him. . . .” 13:27 (§ 133), “And after the sop, then entered Satan into him.”

*b* Matt. 10:4 (§ 43), “Judas Iscariot, who also betrayed him.”

*c* Zech. 11:12 [Messiah is here speaking as a shepherd, asking a price for his labour], “I said unto them, If ye think good, give *me* my price: and if not, forbear. So they weighed for my price *thirty pieces* of silver.” Matt. 27:3, etc. (§ 145), “Judas . . . when he saw that He was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood, . . . and he went away and hanged himself. . . . Then was fulfilled that which was spoken . . . they took the thirty pieces of silver, the price of him that was priced.”

*d* See on *c* above. [The thirty pieces were equal to about £3 10s 8d, equal to \$16.96, the legal value of a slave, if he were killed by a beast; allowing for difference of purchasing values then and now the sum received by Judas was about what \$160 would be now.—*Oxford Teachers’ Bible.*]



## §130. PREPARATION FOR THE PASSOVER.

*Jerusalem and Bethany. Fifth Day of the Week (Thursday). (April 6, A.D. 30.) (Nos. 75 and 76.)*

Matt. 26:17-19. Mark 14:12-16. Luke 22:7-13.

<sup>1</sup>NOW [<sup>2</sup>And] <sup>1</sup><sup>2</sup>on <sup>a</sup>the <sup>1</sup><sup>2</sup>first [<sup>3</sup>And the] <sup>1</sup><sup>2</sup><sup>3</sup>day of unleavened bread, [<sup>3</sup>came] <sup>3</sup>on which the passover must be sacrificed: <sup>1</sup>the disciples came to Jesus, saying [<sup>2</sup>when they sacrificed the passover, his disciples say] <sup>2</sup>unto him, <sup>1</sup><sup>2</sup>Where wilt thou that we <sup>2</sup>go and <sup>1</sup><sup>2</sup>make ready <sup>1</sup>for thee to [<sup>2</sup>that thou mayest] <sup>1</sup><sup>2</sup>eat the passover? <sup>2</sup><sup>3</sup>And he <sup>3</sup>sent [<sup>2</sup>sendeth] <sup>2</sup>two of his disciples, <sup>3</sup>Peter and John, saying, Go and make ready for us the passover, that we may eat. And they said unto him, Where wilt thou that we make ready? <sup>1</sup><sup>2</sup><sup>3</sup>And <sup>1</sup><sup>3</sup>he said [<sup>2</sup>saith] <sup>2</sup><sup>3</sup>unto them, <sup>b</sup><sup>1</sup><sup>2</sup>Go into the city, <sup>2</sup>and <sup>3</sup>behold, when ye are entered into the city, <sup>2</sup><sup>3</sup>there shall meet you a man bearing a pitcher of water: follow him <sup>3</sup>into the house whereinto he goeth. <sup>2</sup><sup>3</sup>And <sup>2</sup>wheresoever he shall enter in, say to [<sup>3</sup>ye shall say unto] <sup>2</sup><sup>3</sup>the good-man of the house [<sup>1</sup>to such a man, and say unto him], <sup>1</sup><sup>2</sup><sup>3</sup>The Master saith <sup>3</sup>unto thee, <sup>1</sup>My time is at hand: I keep the passover at thy house with my disciples. <sup>2</sup><sup>3</sup>Where is <sup>2</sup>my [<sup>3</sup>the] <sup>2</sup><sup>3</sup>guest-chamber, where I shall eat the passover with my disciples? And he will <sup>2</sup>himself <sup>2</sup><sup>3</sup>shew you a large upper room furnished <sup>2</sup>and ready: and <sup>2</sup><sup>3</sup>there make ready <sup>2</sup>for us. <sup>1</sup><sup>2</sup><sup>3</sup>And <sup>1</sup><sup>2</sup>the disciples [<sup>3</sup>they] <sup>2</sup><sup>3</sup>went <sup>2</sup>forth, and came into the city, <sup>b</sup>and <sup>1</sup>did as Jesus appointed them <sup>2</sup><sup>3</sup>and found as he had said unto them: <sup>1</sup><sup>2</sup><sup>3</sup>and they made ready the passover.

*a* Exod. 12:3, etc. [The passover is instituted.] 12:18 [The rite of unleavened bread], "In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even."

*b* [Compare § 113, where Jesus sent forward to procure the colt.]

## PART VIII.

### THE PASSOVER MEAL, AND INSTITUTION OF THE LORD'S SUPPER.

#### §131a. BEGINNING OF THE PASSOVER MEAL.

*An Upper Chamber in Jerusalem. (No. 76.) Evening introducing the Sixth Day of the Week. (Thursday, between 3 and 12 P.M., April 6, A.D. 30.)*

Matt. 26:20. Mark 14:17. Luke 22:14-18.

<sup>1</sup>Now [<sup>2</sup>And] <sup>1</sup><sup>2</sup>when <sup>2</sup>it was evening [<sup>1</sup>even was come] <sup>3</sup>and [<sup>3</sup>when] the hour was come, <sup>1</sup><sup>3</sup>he <sup>3</sup>sat down [<sup>1</sup>was sitting] <sup>1</sup>at meat [<sup>2</sup>he cometh] <sup>1</sup><sup>2</sup>with the twelve <sup>1</sup>disciples [<sup>3</sup>and the apostles with him]. <sup>3</sup>And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it, "until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, <sup>6</sup>I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

#### §131b. CONTENTION AMONG THE TWELVE.

Luke 22:24-30.

AND there arose also "a contention among them, which of them was accounted to be greatest [Marg. Gr., "greater"].

§131a. *a* Luke 14:15 (§ 96). Acts 10:40, 41. Rev. 19:9.

*b* Matt. 26:29 (§ 134) [On instituting the Lord's supper], "I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

§131b. *a* Luke 9:46 (§ 75a), "There arose a reasoning among them, which of them was the greatest. . . . Jesus . . . took a little child, and set him by his side, and said . . . Whosoever shall receive this little child in my name receiveth me . . . he that is least among you all, the same is great."



And he said unto them, 'The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. 'But ye *shall* not *be* so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 'For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you 'as he that serveth. But ye are they that have continued with me in my trials; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

### §132. JESUS WASHES THE DISCIPLES' FEET.

*An Upper Chamber in Jerusalem. (No. 76.) (Thursday, between 3 and 12 P.M.)*

John 13:1-20.

Now before the feast of the passover, Jesus knowing that 'his hour was come that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them unto the end. And during supper, 'the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, *Jesus*, 'knowing that the Father had given all things into his hands, and that 'he came forth from God, and goeth unto God, 'riseth from supper, and layeth aside his garments; and he

§131b. *b* Compare Matt. 20:20, 24-27 (§ 108). See *c* below. [The ambitious request of the two sons of Zebedee.]

*c* 1 Pet. 5:3 [Exhorting elders], "Neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock."

*d* Luke 12:37 (§ 92).

*e* Matt. 20:28 (§ 108), "The Son of man came not to be ministered unto, but to minister." John 13:13, 14 (§ 132). Phil. 2:5, 7.

§132. *a* John 12:23 (§ 124); 17:1, 11 (§ 137).

*b* See on *a* (§ 129c), "And Satan entered into Judas."

*c* Matt. 11:25, 27 (§ 85); 28:18 (§ 171). John 3:35 (§ 25); 17:2 (§ 137). Acts 2:34, 36. 1 Cor. 15:24, 27. Heb. 2:8. *d* John 8:42 (§ 83); 16:28 (§ 136c).

*e* See (§ 131b) [account of the contention]. Phil. 2:5-8.

took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, Lord, 'dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, 'If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but he is clean every whit: and 'ye are clean, but not all. 'For he knew him that should betray him; therefore said he, Ye are not all clean.

So when he had washed their feet, and taken his garments, and sat down [Marg., Gr., "reclined"] again, he said unto them, Know ye what I have done to you? Ye call me 'Master [Marg., or, "teacher"], and, Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, 'ye also ought to wash one another's feet. "For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, "A servant is not greater than his lord; neither one that is sent [Marg., Gr., "an apostle"] greater than he that sent him. If ye know these things, blessed are ye 'if ye do

*f* See Matt. 3:13, 14 (§ 17) [John the Baptist reluctant to baptize Jesus].

*g* John 3:3, 5 (§ 24). 1 Cor. 6:9, 11. Eph. 5:25, 26. Tit. 3:5. Heb. 10:21.

*h* John 15:3 (§ 136b), "ye are 'clean because of the word which I have spoken unto you."

*i* John 6:64 (§ 63) [to the Jews], "there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him."

*k* Matt. 23:2, 6 (§ 122a). Luke 6:46 (§ 44). 1 Cor. 8:6 and 12:3, "no man can say, Jesus is Lord, but in the Holy Spirit." Phil. 2:9, 11.

*l* Rom. 12:10. Gal. 6:1, 2. 1 Pet. 5:5.

*m* Matt. 11:29 (§ 85). 1 Pet. 2:21. 1 John 2:6, "he that saith he abideth in him ought himself also to walk even as he walked."

*n* Matt. 10:24 (§ 59). Luke 6:40 (§ 44). John 15:20 (§ 136b).

*o* James 1:25.



them. I speak not of you all: I know whom I have chosen; but that the scripture may be fulfilled,

<sup>p</sup>He that eateth my bread, lifted up his heel against me. From henceforth <sup>r</sup>I tell you before it come to pass, that when it is come to pass, ye may believe that I am *he*. Verily, verily, I say unto you, <sup>r</sup>He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

### §133. HE POINTS OUT THE TRAITOR. JUDAS WITH-DRAWS.

*An Upper Chamber in Jerusalem. (No. 76.) (Thursday, between 3 and 12 P.M.)*

Matt. 26:21-25. Mark 14:18-21. Luke 22:21-23. John 13:21-35.

<sup>r</sup>WHEN Jesus had thus said, <sup>a</sup>he was troubled in the spirit, and testified. <sup>1 2</sup>And <sup>1 2</sup>as they <sup>2</sup>sat and <sup>1 2</sup>were eating, <sup>2</sup>Jesus [<sup>1</sup>he] <sup>1 2</sup>said, Verily, <sup>4</sup>Verily, <sup>1 2</sup>I say unto you, <sup>1 4</sup>that <sup>1 2</sup>one <sup>6</sup>of you shall betray me, <sup>2</sup>even he that eateth with me: [<sup>3</sup>But] <sup>3</sup>behold, <sup>c</sup>the hand of him that betrayeth me is with me on the table. <sup>4</sup>The disciples looked one on another, doubting of whom he spake. <sup>3</sup>And they began to question among themselves, which of them it was that should do this thing. <sup>1</sup>And <sup>1 2</sup>they <sup>1</sup>were exceeding [<sup>2</sup>began to be] <sup>1 2</sup>sorrowful, and <sup>1</sup>began <sup>1 2</sup>to say unto him [<sup>1</sup>every one] <sup>2</sup>one by one, <sup>1 2</sup>Is it I, <sup>1</sup>Lord? <sup>1 2</sup>And he <sup>1</sup>answered and <sup>1 2</sup>said <sup>2</sup>unto them, *It is one of the twelve*, <sup>1 2</sup>he that <sup>2</sup>dippeth [<sup>1</sup>dipped] <sup>1</sup>his hand <sup>1 2</sup>with me in the dish, <sup>1</sup>the same shall betray me. <sup>2 3</sup>For <sup>1 2 3</sup>the Son of man <sup>3</sup>in-

<sup>p</sup> Psa. 41:9 *id.* Matt. 26:23 (§ 133), "He that dipped his hand with me in the dish, the same shall betray me."

<sup>q</sup> John 14:28, 29 (§ 136a); 16:4 (§ 136c).

<sup>r</sup> Matt. 10:40 (§ 59); 25:31, 40 (§ 128). Luke 10:16 (§ 79).

<sup>a</sup> John 12:27 (§ 124), "Now is my soul troubled: and what shall I say? Father, save me from this hour. But for this cause came I unto this hour."

<sup>b</sup> Acts 1:15, 17. 1 John 2:18, 19.

<sup>c</sup> Psa. 41:9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me."

deed <sup>1 2</sup> goeth, <sup>3</sup>as it hath <sup>4</sup>been determined, <sup>1 2</sup>even <sup>6</sup>as it is written of him; <sup>1 2 3</sup>but woe unto that man through whom <sup>1 2</sup>the Son of man [<sup>3</sup>he] <sup>1 2 3</sup>is betrayed! <sup>1 2</sup>good were it for that man if he had not been born. <sup>7 4</sup>There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell *us* who it is of whom he speaketh. He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot. <sup>1</sup>And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

<sup>4 9</sup>And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some thought, <sup>h</sup>because Judas had the bag [Marg or, "box"], that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. He then having received the sop went out straightway: and it was night.

<sup>1</sup>When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and <sup>1</sup>God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him. Little children, yet a little while I am with you. Ye shall seek me: <sup>k</sup>and as I said unto the Jews,

*d* Acts 2:22, 23, "Jesus of Nazareth . . . being delivered up by the determinate counsel and foreknowledge of God."

*e* Compare Psa. 22:1 and Isa. 53:2-12. Dan. 9:26, "after threescore and two weeks shall Messiah be cut off, but not for himself." Mark 9:12 (§ 71). Luke 24:25 (§ 167). Acts 17:2 and 26:19, 22, 23. 1 Cor. 15:3.

*f* John 19:25, 26 (§ 154) [Jesus assigns the care of his mother to the disciple "whom he loved."] 20:1, 2 (§ 160); 21:4, 7, 20 (§ 170), "Peter . . . seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee?"

*g* See note *a* (§ 129c). *h* John 12:4, 6 (§ 112) [Judas at Mary's anointing of Jesus' feet]. *i* John 14:13 (§ 136a); 17:1, 4, 5, 6 (§ 137). 1 Pet. 4:11.

*k* John 7:33 (§ 81); 8:21 (§ 83).



Whither I go, ye cannot come; so now I say unto you. 'A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. "By this shall all men know that ye are my disciples, if ye have love one to another.

### §134. JESUS INSTITUTES THE LORD'S SUPPER.\*

*An Upper Chamber in Jerusalem. (Thursday, between 3 and 12 P.M., April 6, A.D. 30.) (No. 76.)*

Matt. 26:26-29. Mark 14:22-25. Luke 22:19-20. 1 Cor. 11:23-28.

<sup>6</sup>THE Lord Jesus in the night in which he was betrayed, [<sup>1 2 3</sup>And] <sup>1 2</sup>as they were eating, [<sup>1</sup>Jesus — <sup>2 3</sup>he] <sup>1 2 3 6</sup>took bread, <sup>1 2</sup>and [<sup>2</sup>when he had] blessed, <sup>1 3 6</sup>and <sup>3 6</sup>when he had given thanks, <sup>2 3 6</sup>he <sup>1 2 3 6</sup>broke it: <sup>1 2 3</sup>and <sup>1</sup>he <sup>1 2 3</sup>gave to <sup>1</sup>the disciples [<sup>2 3</sup>them], <sup>1 2 6</sup>and said [<sup>3</sup>saying], <sup>1 2</sup>Take <sup>2</sup>ye, <sup>1</sup>eat: <sup>1 2 3 6</sup>this is <sup>6</sup>my body, <sup>3 6</sup>which is <sup>3 6</sup>given <sup>3 6</sup>for you: this do in remembrance of me. <sup>1 2 3</sup>And <sup>1 2</sup>he took [<sup>1 2</sup>a] <sup>3 6</sup>the <sup>1 2 3 6</sup>cup <sup>3 6</sup>in like manner <sup>6</sup>also <sup>3 6</sup>after supper, <sup>1</sup>and gave thanks, <sup>1 2</sup>and <sup>2</sup>when he had given thanks, he <sup>1 2</sup>gave to them, <sup>1 3 6</sup>saying, <sup>1</sup>Drink ye all of it; for <sup>3 6</sup>this cup is the <sup>6</sup>new covenant in <sup>6</sup>my blood, <sup>3</sup>even that which is poured out

*l* Lev. 19:18, "Thou shalt love thy neighbour as thyself: I am the LORD." John 15:12, 17 (§ 136b), "This is my commandment, that ye love one another, even as I have loved you. . . . These things I command you, that ye may love one another." Eph. 5:2. 1 Thess. 4:9. Jam. 2:8. 1 Pet. 1:22. 1 John 2:7, 8; 3:11, 23 and 4:21. *m* 1 John 2:5 and 4:20.

\* Paul's account is indicated by <sup>6</sup>.

*a* John 6:54, 63 (§ 63), "He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day." ["It is the spirit that quickeneth: the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life."] 1 Cor. 10:16, "The cup of blessing which we bless, is it not a communion of [Margin, or, *participation in*] the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread."

*b* Jer. 31:31, 33, "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

*c.* See Exod. 24:8. Lev. 17:11, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood *that* maketh an atonement for the soul."

for you |<sup>a</sup>(And they all drank of it.) And he said unto them, <sup>a</sup>"This is my blood of the covenant |<sup>a</sup> which is shed <sup>a</sup>for many <sup>a</sup>unto remission of sins. <sup>a</sup>And they all drank of it. <sup>a</sup>And he said, <sup>a</sup>"This do, as oft as ye drink it, in remembrance of me. <sup>a</sup>For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. <sup>a</sup>But <sup>a</sup>verily, <sup>a</sup>"I say unto you, <sup>a</sup>I shall <sup>a</sup>not |<sup>a</sup>no more | <sup>a</sup>drink <sup>a</sup>henceforth <sup>a</sup>of <sup>a</sup>this |<sup>a</sup>no <sup>a</sup>fruit of the vine, until that day when I drink it now <sup>a</sup>with you in my Father's kingdom |<sup>a</sup>in the kingdom of God |.

### §135. THE DISPERSION OF THE TWELVE AND THE DENIALS OF PETER BOLLEFOLD.

*An Upper Chamber in Jerusalem. (No. 70.) (Thursday, between 8 and 12 P. M.)*

Matt. 26:31-35. Mark 14:27-31. Luke 22:31-36. John 13:36-40.

<sup>a</sup>"Then saith |<sup>a</sup>And | <sup>a</sup>Jesus |<sup>a</sup>saith | unto them, <sup>a</sup>"All ye shall be <sup>a</sup>offended <sup>a</sup>in me this night: <sup>a</sup>for it is written, <sup>a</sup>"I will smite the shepherd, and the sheep of the flock <sup>a</sup>shall be scattered abroad. <sup>a</sup>Howbeit |<sup>a</sup>no <sup>a</sup>after I am raised up, I will go before you <sup>a</sup>into Galilee. <sup>a</sup>Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst

§134. *a* Matt. 26:28 (§ 108). Rom. 5:15. Heb. 9:22, "According to the law, I may almost say, All things are cleansed with blood, and apart from the shedding of blood there is no remission."

*c* Luke 22:15 (§ 111) [When Jesus was eating the passover before his supper], "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

§135. *a* John 13:32 (§ 108).

*b* Matt. 11:6 (§ 47).

*c* Zach. 13:7, *id.*

*d* Mark 16:7 (§ 102) [After the resurrection, the angel said], "Go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you," Matt. 28:7, 10, 16, 17 (§ 171), "The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them, and when they saw him, they worshipped him."



not follow me now; but 'thou shalt follow afterwards. Peter saith unto him, Lord, why cannot I follow thee even now? [<sup>1</sup> <sup>2</sup>But Peter <sup>1</sup>answered and <sup>1</sup> <sup>2</sup>said unto him] <sup>2</sup>Although [<sup>1</sup>If] <sup>1</sup> <sup>2</sup>all shall be offended <sup>1</sup>in thee, I will never be offended [<sup>2</sup>yet will not I]. <sup>2</sup>And <sup>1</sup> <sup>2</sup>Jesus <sup>1</sup>said [<sup>2</sup>saith] <sup>1</sup> <sup>2</sup>unto him, <sup>3</sup>Simon, Simon, behold, <sup>3</sup>Satan asked to have you, that he might sift you as wheat: but <sup>3</sup>I made supplication for thee, that thy faith fail not: and do thou, <sup>4</sup>when once thou hast turned again, stablish thy brethren. And he said unto him, Lord, with thee I am ready to go both to prison and to death. <sup>4</sup>I will lay down my life for thee. Jesus answereth, Wilt thou lay down thy life for me? Verily, <sup>1</sup> <sup>2</sup> <sup>4</sup>Verily, I say unto thee [<sup>3</sup>And he said, I tell thee], <sup>3</sup>Peter <sup>1</sup> <sup>2</sup>that <sup>2</sup>thou to-day, *even* <sup>1</sup> <sup>2</sup>this night, before the cock crow <sup>2</sup>twice [<sup>3</sup> <sup>4</sup>the cock shall not crow <sup>3</sup>this day — <sup>1</sup>thou] <sup>1</sup> <sup>2</sup>shalt deny me thrice [<sup>3</sup>until thou shalt thrice deny that thou knowest me. — <sup>4</sup>till thou hast denied me thrice]. <sup>2</sup>But <sup>1</sup>Peter [<sup>2</sup>he] <sup>2</sup>spake exceeding vehemently <sup>6</sup>and <sup>1</sup>saith unto him, Even <sup>1</sup> <sup>2</sup>if I must die with thee, <sup>1</sup>yet will I [<sup>2</sup>I will] <sup>1</sup> <sup>2</sup>not deny thee. <sup>2</sup>And in like manner [<sup>1</sup>Likewise] <sup>1</sup> <sup>2</sup>also said [<sup>2</sup>they] <sup>1</sup> <sup>2</sup>all <sup>1</sup>the disciples.

<sup>3</sup>And <sup>1</sup>he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloak, and buy a sword. For I say unto you, that this which is written must be fulfilled in me, <sup>4</sup>And he was reckoned with transgressors: for that which concerneth me

*e* John 21:18 (§ 170). 2 Pet. 1:14, "The putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me."

*f* 1 Pet. 5:8.

*g* See John 17:9, 11, 15 (§ 137).

*h* Psa. 51:10, 13. John 21:15-17 (§ 170).

*i* Matt. 10:5, 9 (§ 59) [Sending out of the twelve]. Luke 10:1, 2, 4 (§ 78) [Sending out of the seventy].

*k* Isa. 53:12, "And he was numbered with the transgressors." Mark 15:27, 28 (§ 152), "And with him they crucify two robbers."

hath fulfillment. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

### §136a. JESUS COMFORTS HIS DISCIPLES AND PROMISES THE COMFORTER.

*An Upper Chamber in Jerusalem. (Thursday, between 3 and 12 P.M.)  
(No. 76.)*

John 14:1-31.

LET not your heart be troubled: believe [Marg. or, "ye believe "] in God, believe also in me. In my Father's house are many mansions [Marg. or, "abiding places"]; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, "I come again, and will receive you unto myself; <sup>b</sup>that where I am, *there* ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus saith unto him, I am <sup>c</sup>the way, and <sup>d</sup>the truth, and <sup>e</sup>the life: <sup>f</sup>no one cometh unto the Father, but by me. <sup>g</sup>If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he <sup>h</sup>that hath seen me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that <sup>i</sup>I am in the Father, and the

<sup>l</sup> See John 18:10 (§ 140), "Peter . . . having a sword drew it and struck the high priest's servant, and cut off his right ear."

<sup>a</sup> Acts 1:10, 11.

<sup>b</sup> John 12:26 (§ 124); 17:24 (§ 137). 1 Thess. 4:16, 17.

<sup>c</sup> Heb. 9:7, 11.

<sup>d</sup> John 1:17 (§ 1), "Grace and truth came through Jesus Christ." 8:32 (§ 83).

<sup>e</sup> John 1:4 (§ 1); 11:25 (§ 101) [To Martha], "Jesus . . . I am the resurrection, and the life."

<sup>f</sup> John 10:9 (§ 84), "I am the door: by me if any man enter in, he shall be saved."

<sup>g</sup> John 8:19 (§ 83).

<sup>h</sup> John 12:45 (§ 125). Col. 1:13, 15, "The Son . . . who is the image of the invisible God." Heb. 1:2, 3.

<sup>i</sup> John 10:38 (§ 94); 17:20, 21, 23 (§ 137).



Father in me? the words that I say unto you <sup>k</sup>I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, <sup>l</sup>'He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. <sup>m</sup>"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, that will I do. <sup>n</sup>"If ye love me, ye will <sup>o</sup>keep my commandments. And I will pray the Father, and he shall give you <sup>p</sup>'another Comforter [Marg. or "Advocate," or "Helper," Gr., "Paraclete"], that he may be with you for ever, *even* the Spirit of truth; <sup>q</sup>'whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and <sup>r</sup>'shall be in you. I will not leave you <sup>s</sup>'desolate [Marg., or "orphans"]: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: <sup>t</sup>'because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. <sup>u</sup>'He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father,

<sup>k</sup> John 5:18, 19 (§ 39); 7:16 (§ 81); 8:28 (§ 83); 12:49 (§ 125).

<sup>l</sup> Mark 16:17 (§ 171).

<sup>m</sup> Matt. 7:7 (§ 44). Mark 11:24 (§ 115). John 16:23, 24 (§ 136c). James 1:5. 1 John 3:22 and 5:14, "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us."

<sup>n</sup> John 15:10, 14 (§ 136b). 1 John 5:3, "This is the love of God, that we keep his commandments."

<sup>o</sup> John 15:26 (§ 136b); 16:7 (§ 136c), "If I go not away, the Comforter will not come unto you: but if I go, I will send him unto you." Rom. 8:15, 26, "The Spirit . . . helpeth our infirmity; for we know not how to pray as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." <sup>p</sup> 1 Cor. 2:12, 14. <sup>q</sup> 1 John 2:20, 27.

<sup>r</sup> Matt. 28:20 (§ 170) [Just before his ascension], "Lo, I am with you alway, even unto the end of the world."

<sup>s</sup> 1 Cor. 15:21, "As in Adam all die, so also in Christ shall all be made alive."

<sup>t</sup> 1 John 2:5, "Whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him."

and I will love him, and will manifest myself unto him. \*Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and \*we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken unto you, while *yet* abiding with you. But \*the Comforter, *even* the Holy Spirit, whom the Father will send in my name, \*he shall teach you all things, and bring to your remembrance all that I said unto you. \*Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because \*I go unto the Father: for the Father \*is greater than I. \*And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for \*the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

*u* Luke 6:16 (§ 43), "Judas *the son of James*" [one of the twelve].

*v* 1 John 2:24. Rev. 3:20, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

*w* Luke 24:49 (§ 172b). John 16:7 (§ 136c).

*x* John 2:22 (§ 23); 12:16 (§ 113), "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."

*y* Phil. 4:7, "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Col. 3:15.

*z* John 20:17 (§ 164).

*a* [Greater;—not in nature, but in present condition. Cf. *Clark*.] See note *t*, John 5:18 (§ 39); 10:30 (§ 94). Phil. 2:5, 6.

*b* John 13:19 (§ 132); 16:4 (§ 136c). *c* John 12:31 (§ 124); 16:8, 11 (§ 136c).



## §136b. CHRIST THE TRUE VINE: HIS DISCIPLES THE BRANCHES.

John 15:1-27.

I AM the true vine, and my father is the husbandman. "Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. <sup>b</sup>Already ye are clean because of the word which I have spoken unto you. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me <sup>c</sup>he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, <sup>d</sup>ask whatsoever ye will, and it shall be done unto you. <sup>e</sup>Herein is my Father glorified, <sup>f</sup>that ye bear much fruit; <sup>g</sup>and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's command-

<sup>a</sup> Matt. 15:13 (§ 64), "Every plant which my heavenly Father planted not, shall be rooted up."

<sup>b</sup> John 13:10 (§ 132); 17:17 (§ 137), "Sanctify them in the truth: thy word is truth." Eph. 5:25. 1 Pet. 1:22.

<sup>c</sup> Col. 1:21. 1 John 2:6, "He that saith he abideth in him ought himself also to walk even as he walked."

<sup>d</sup> Phil. 1:11, "being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God." Hos. 14:8.

<sup>e</sup> Matt. 3:7, 10 (§ 16); 7:19 (§ 44).

<sup>f</sup> John 14:13 (§ 136a); 16:23 (§ 136c), "If ye shall ask any thing of the Father, he will give it you in my name."

<sup>g</sup> Matt. 5:16 (§ 44), "Even so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven."

<sup>h</sup> John 8:31 (§ 83), "Jesus therefore said to those Jews who had believed him, If ye abide in my word, *then* are ye truly my disciples."

<sup>i</sup> John 14:15 (§ 136a), "If ye love me, ye will keep my commandments."

ments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and *that* <sup>k</sup>your joy may be made full. <sup>l</sup>This is my commandment, that ye love one another, even as I have loved you. <sup>m</sup>Greater love hath no man than this, that a man lay down his life for his friends. <sup>n</sup>Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father <sup>o</sup>I have made known unto you. <sup>p</sup>Ye did not choose me, but I chose you, and <sup>q</sup>appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. <sup>r</sup>If the world hateth you, ye know that it hath hated me before *it hated* you. <sup>s</sup>If ye were of the world, the world would love its own: <sup>t</sup>but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I

<sup>k</sup> John 16:24 (§ 136c). 1 John 1:4, "these things we write, that our joy may be full."

<sup>l</sup> John 13:34, 35 (§ 133), "By this shall all men know that ye are my disciples, if ye have love one to another." 1 John 3:11.

<sup>m</sup> John 10:11 (§ 84), "I am the good shepherd: the good shepherd layeth down his life for the sheep." 1 John 3:16.

<sup>n</sup> Matt. 12:50 (§ 51), "For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother."

<sup>o</sup> John 17:26 (§ 137), "I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them." Acts 20:27.

<sup>p</sup> John 6:70 (§ 63); 13:18 (§ 132), "I speak not of you all: I know whom I have chosen."

<sup>q</sup> Matt. 28:18. Mark 16:15 (§ 171), "Go ye into all the world, and preach the gospel to the whole creation."

<sup>r</sup> 1 John 3:1, "For this cause the world knoweth us not, because it knew him not." 13.

<sup>s</sup> 1 John 4:5, "They are of the world: therefore speak they as of the world, and the world heareth them."

<sup>t</sup> John 17:12, 14 (§ 137), "While I was with them, I kept them in thy name whom thou hast given me: . . . I have given them thy word: and the world hated them, because they are not of the world, even as I am not of the world."



said unto you, "A servant is not greater than his lord. If they persecute me, they will also persecute you; if they kept my word, they will keep yours also. "But all these things will they do unto you for my name's sake, because they know not him that sent me. "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. "He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word may be fulfilled that is written in their law, "They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, who proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.

*u* Matt. 10:24 (§ 59). Luke 6:40 (§ 44), "The disciple is not above his master: but every one when he is perfected shall be as his master."

*v* Ezek. 3:7, "The house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are imprudent and hard hearted."

*w* Matt. 10:22 (§ 59), "ye shall be hated of all men for my name's sake." John 16:2 (§ 136c).

*x* John 9:41 (§ 84), "Jesus said, . . . if ye were blind, ye would have no sin; but now ye say, We see; your sin remaineth."

*y* Rom. 1:20. Jam. 4:17, "To him therefore who knoweth to do good, and doeth it not, to him it is sin."

*z* 1 John 2:23, "Whosoever denieth the Son, the same hath not the Father."

*a* John 3:2 (§ 24), "Rabbi, we know that thou art a teacher come from God; for no man can do these signs that thou doest, except God be with him."

*b* Psa. 35:19; 69:4, "They that hate me without a cause are more than the hairs on mine head."

*c* Luke 24:49 (§ 172b). John 14:16 (§ 136a), "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, *even* the Spirit of truth."

*d* 1 John 5:7, "it is the Spirit that beareth witness, because the Spirit is truth."

*e* Acts 1:8, "ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost parts of the earth."

*f* Luke 1:2 (§ 2), "Even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word." 1 John 1:1.

§1366. JESUS WARNS HIS DISCIPLES OF PERSECUTION.  
PROMISES THE HOLY SPIRIT. PRAYER IN CHRIST'S  
NAME.

John 14:1-30.

These things have I spoken unto you, that ye "should not be made to stumble. "They shall put you out of the synagogues: yea, the hour cometh, that "whosoever killeth you shall think that he offereth service unto God. "And these things will they do, because they have not known the Father, nor me. But these things "have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you "from the beginning, because I was with you. But "now I go unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, "sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but "if I go, I will send

*a* Matt. 11:6 (§ 47), "blessed is he, whosoever shall find none occasion of stumbling in me." 26:31 (§ 106).

*b* John 9:22 (§ 84), "the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue." v. 14, 12:42 (§ 125).

*c* Acts 8:1; 26:9, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."

*d* John 15:21 (§ 100), "all these things will they do unto you for my name's sake, because they know not him that sent me."

*e* John 13:19 (§ 103), "From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he."

*f* Matt. 9:15 (§ 86), "Can the sons of the bridechamber mourn, as long as the bridegroom is with them?"

*g* John 7:33 (§ 81), "Yet a little while am I with you, and I go to him that sent me."

*h* John 14:1, 3 (§ 100), "Let not your heart be troubled . . . for I go to prepare a place for you."

*i* John 14:26 (§ 100), "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things."

*k* Acts 2:32, 33, "Having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear."



him unto you. And he, when he is come, will convict the world in respect 'of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because "the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot "bear them now. Howbeit when he, the Spirit of truth, is come, he 'shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare *it* unto you. "All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you. "A little while, and ye behold me no more; and again a little while, and ye shall see me. *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, 'Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall

*l* Acts 2:37, "Now when they heard *this*, they were pricked in their heart."

*m* Luke 10:17 (§ 85), "Lord, even the demons are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven."

*n* Mark 4:33 (§ 53), "With many such parables spake he the word unto them, as they were able to hear it." 1 Cor. 3:1.

*o* 1 John 2:27, "The anointing which ye received of him abideth in you, and ye need not that any one teach you."

*p* Matt. 11:27 (§ 85). John 3:35 (§ 25), "The Father loveth the Son, and hath given all things into his hand."

*q* See note on *g* above. John 7:33 (§ 81), "Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me." 14:19 (§ 136a).

*r* John 13:3 (§ 132), "*Jesus*, knowing that . . . he came forth from God, and goeth unto God,"

see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. 'A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: 'but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; "for the Father himself loveth you, because ye have loved me, and have believed "that I came forth from the Father. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no dark saying. "Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered

*s* Isa. 26:17, "Like as a woman with child, *that* draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD."

*t* John 20:20 (§ 168), "The disciples therefore were glad, when they saw the Lord." 1 Pet. 1:7.

*u* John 14:21 (§ 136a), "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

*v* John 17:8 (§ 137) [Jesus said, of his disciples, they] "knew of a truth that I came forth from thee, and they believed that thou didst send me."

*w* John 21:17 (§ 170), "He said unto him, Lord, thou knowest all things; thou knowest that I love thee."



them, Do ye now believe? <sup>a</sup>Behold, the hour cometh, yea, is come, that ye shall be scattered, <sup>v</sup>every man to his own, and shall leave me alone: and *yet* <sup>z</sup>I am not alone, because the Father is with me. These things have I spoken unto you, that <sup>a</sup>in me ye may have peace. <sup>b</sup>In the world ye have tribulation: but be of good cheer; <sup>c</sup>I have overcome the world.

### §137. CHRIST'S LAST PRAYER WITH HIS DISCIPLES.

*An Upper Chamber in Jerusalem. (No. 76.) (Thursday, between 3 and 12 P.M.)*

John 17:1-26.

THESE things spake Jesus; and lifting up his eyes to heaven, he said, Father, "the hour is come; glorify thy Son, that the Son may glorify thee: <sup>b</sup>even as thou gavest him authority over all flesh, that whatsoever thou hast given him, <sup>c</sup>to them he should give eternal life. And this is life eternal, that they should know thee <sup>d</sup>the only true God, and him whom <sup>e</sup>thou didst send, *even* Jesus

*x* Matt. 26:31 (§ 135), "For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."

*y* John 20:10 (§ 163), "So the disciples went away again unto their own home."

*z* John 8:29 (§ 83), "He that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him."

*a* Isa. 9:6, "His name shall be called . . . the Prince of Peace." Eph. 2:13.

*b* 2 Tim. 3:10, "What persecutions I endured."

*c* Rom. 8:37, "In all these things we are more than conquerors through him that loved us."

*a* John 12:23 (§ 124), "The hour is come that the Son of man should be glorified." 13:32 (§ 133).

*b* Dan. 7:13, 14, "I saw in the night visions, . . . there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." Matt. 28:18 (§ 171). Phil. 2:9.

*c* John 6:39 (§ 63), "Of all that which he hath given me I should lose nothing, but should raise it up at the last day."

*d* 1 Cor. 8:4, "We know . . . that there is no God but one." 1 Thess. 1:9.

*e* John 5:36 (§ 39), "The very works that I do bear witness of me, that the Father hath sent me."

Christ. <sup>f</sup>I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory <sup>h</sup>which I had with thee before the world was. <sup>i</sup>I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for <sup>k</sup>the words which thou gavest me I have given unto them; and they received *them*, <sup>l</sup>and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them; I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. <sup>m</sup>And I am no more in the world, and these are in the world, and I come to thee. <sup>n</sup>Holy Father, keep them in thy name whom thou hast given me, that they may be one, even as we *are*. While I was with them, <sup>o</sup>I kept them in thy name whom thou hast given me: and I guarded them, <sup>p</sup>and not one of them perished, <sup>q</sup>but the son of

<sup>f</sup> John 14:13 (§ 136a), "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

<sup>h</sup> John 1:1 (§ 1), "The Word was with God, and the Word was God." Phil. 2:5. Heb. 1:10.

<sup>i</sup> Psal. 22:22, "I will declare thy name unto my brethren."

<sup>k</sup> John 8:28 (§ 83), "I do nothing of myself, but as the Father taught me, I speak these things." 14:19 (§ 136a).

<sup>l</sup> John 16:30 (§ 136c), "By this we believe that thou camest forth from God."

<sup>m</sup> John 13:1 (§ 132), "Jesus knowing that his hour was come."

<sup>n</sup> 1 Pet. 1:5, "Who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

<sup>o</sup> John 10:27 (§ 94), "My sheep hear my voice, and I know them, and they follow me."

<sup>p</sup> John 18:8 (§ 140), "If therefore ye seek me, let these go their way; that the word might be fulfilled. . . . Of those whom thou hast given me I lost not one."

<sup>q</sup> John 6:70 (§ 63), "Did I not choose you the twelve, and one of you is a devil?"



perdition; <sup>r</sup>that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. I have given them thy word; and the world <sup>s</sup>hated them, because they are not of the world, even <sup>t</sup>as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest <sup>u</sup>keep them from the evil *one*. They are not of the world, even as I am not of the world. <sup>v</sup>Sanctify [Marg., or, "consecrate"] them in the truth; <sup>w</sup>thy word is truth. <sup>x</sup>As thou didst send me into the world, even so send I them into the world. And <sup>y</sup>for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that <sup>z</sup>they may all be one; even <sup>a</sup>as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; I in them, and thou in me, that they <sup>b</sup>may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, those

<sup>r</sup> Acts 1:20, "For it is written in the book of Psalms, Let his habitation be made desolate, and let no man dwell therein."

<sup>s</sup> John 15:18 (§ 136b), "If the world hateth you, ye know that it hath hated me before *it hated you*."

<sup>t</sup> John 8:23 (§ 83), "I am from above; . . . I am not of this world."

<sup>u</sup> Matt. 6:13 (§ 44), "But deliver us from the evil one." 2 Thess. 3:3.

<sup>v</sup> John 15:3 (§ 136b), "Already ye are clean because of the word which I have spoken unto you." Eph. 5:25. 1 Pet. 1:22.

<sup>w</sup> 2 Sam. 7:28, "O Lord God, thou *art* that God, and thy words be true." Psa. 119:142, 151.

<sup>x</sup> John 20:21 (§ 168), "As the Father hath sent me, even so send I you."

<sup>y</sup> 1 Thess. 4:7, "For God called us not for uncleanness, but in sanctification."

<sup>z</sup> Rom. 12:4. Gal. 3:28, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one *man* in Christ Jesus."

<sup>a</sup> John 10:37 (§ 94); 14:11 (§ 136a), "Believe me that I am in the Father, and the Father in me."

<sup>b</sup> Col. 3:14, "*Put on* love, which is the bond of perfectness."

whom thou hast given me, I desire that, ‘where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, ‘the world knew thee not, ‘but I knew thee; and these knew that thou didst send me; ‘and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

§138. HE GOES OUT WITH THE DISCIPLES TO THE  
MOUNT OF OLIVES.

*(Thursday, between 3 and 12 P.M.) (No. 77.)*

Matt. 26:30. Mark 14:26. Luke 22:39. John 18:1a.

‘WHEN Jesus had spoken these words, <sup>1 2 3</sup>and <sup>1 2</sup>when they had sung a hymn, <sup>3 4</sup>he <sup>3</sup>came out, and <sup>3 4</sup>went ‘forth <sup>3</sup>as his custom was, ‘with his disciples, over the brook [Marg., or, “ravine,” Gr., “winter-torrent ”] Kidron [<sup>1 2</sup>they went out] <sup>1 2 3</sup>unto the mount of Olives [<sup>3</sup>and the disciples also followed him].

c John 12:26 (§ 124); 14:2 (§ 136a), “I go and prepare a place for you.”

d John 15:21 (§ 136b), “But all these things will they do unto you for my name’s sake, because they know not him that sent me.”

e John 7:29 (§ 81); 8:55 (§ 83) [to the Jews], “I know him: and if I should say, I know him not, I shall be like unto you, a liar.”

f John 15:15 (§ 136b) [To his disciples], “But I have called you friends; for all things that I heard from my Father I have made known unto you.”



## PART IX.

### CHRIST'S AGONY; AND HIS BETRAYAL, ARREST, TRIAL, AND CRUCIFIXION.

#### §139. THE AGONY IN GETHSEMANE. MOUNT OF OLIVES.

*(Thursday, between 9 and 12 P.M.) (No. 78.)*

Matt. 26:36-46. Mark 14:32-42. Luke 22:40-46. John 18:1b.

<sup>2</sup>AND they came [<sup>1</sup>Then cometh Jesus with them] <sup>1 2</sup>unto a place <sup>2</sup>which was named [<sup>1</sup>called] <sup>1 2</sup>Gethsemane, <sup>4</sup>where was a garden, into the which he entered, himself and his disciples. <sup>1 2</sup>And <sup>2</sup>he <sup>1 2</sup>saith unto his disciples [<sup>3</sup>And when he was at the place, he said unto them], <sup>3</sup>Pray that ye enter not into temptation. <sup>1 2</sup>Sit ye here, while I <sup>1</sup>go yonder and <sup>1 2</sup>pray. And he <sup>1</sup>took [<sup>2</sup>taketh] <sup>1 2</sup>with him Peter and <sup>1</sup>the two sons of Zebedee, <sup>2</sup>James and John, <sup>1 2</sup>and began to be <sup>2</sup>greatly amazed, and <sup>1</sup>sorrowful, and <sup>1 2</sup>sore troubled. <sup>1</sup>Then saith he [<sup>2</sup>And he saith] <sup>1 2</sup>unto them, My soul is exceeding <sup>4</sup>sorrowful, even unto death; abide ye here, and <sup>6</sup>watch <sup>1</sup>with me. <sup>1 2 3</sup>And he <sup>1 2</sup>went forward a little, <sup>5</sup>and <sup>3</sup>was parted from them about a stone's cast; and he kneeled down, <sup>1 2</sup>and fell <sup>1</sup>on his face, <sup>2</sup>on the ground, <sup>1 2 3</sup>and prayed <sup>2</sup>that, if it were possible, the hour might pass away from him. And he said [<sup>1 3</sup>saying] <sup>6 2</sup>Abba, Father, all things

*a* Isa. 53:4, 10, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of our God and afflicted; . . . Yet it pleased the LORD to bruise him." Psa. 96:3. Lam. 1:12. John 12:27 (§ 124).

*b* 1 Thess. 5:6, "So then let us not sleep, as do the rest, but let us watch and be sober." Mark 13:33 (§ 126c). Luke 21:34 (§ 126c). Matt. 25:13 (§ 127).

*c* Gal. 4:6, "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Rom. 8:15.

are possible unto thee: <sup>1</sup>O my <sup>1</sup><sup>3</sup>Father, <sup>3</sup>if thou be willing, <sup>1</sup>if it be possible, <sup>2</sup><sup>3</sup>remove <sup>1</sup>this cup [<sup>1</sup>let this cup pass away] <sup>1</sup><sup>2</sup><sup>3</sup>from me: <sup>1</sup><sup>3</sup>nevertheless <sup>3</sup>not my will, but thine, <sup>3</sup>be done [<sup>1</sup>not as I will, but as thou wilt — <sup>2</sup>howbeit not what I will, but what thou wilt]. And there appeared unto him <sup>3</sup>an angel from heaven, strengthening him. And being in an <sup>4</sup>agony he prayed more earnestly: and his sweat became, as it were, great drops of blood falling down upon the ground. <sup>1</sup><sup>2</sup><sup>3</sup>And <sup>3</sup>when he rose up from his prayer, <sup>1</sup><sup>2</sup><sup>3</sup>he <sup>3</sup>came [<sup>1</sup><sup>2</sup>cometh] <sup>1</sup>unto the disciples, <sup>1</sup><sup>2</sup><sup>3</sup>and <sup>3</sup>found [<sup>1</sup><sup>2</sup>findeth] <sup>1</sup><sup>2</sup><sup>3</sup>them sleeping <sup>3</sup>for sorrow, <sup>1</sup><sup>2</sup>and saith unto Peter, <sup>2</sup>Simon, sleepest thou? couldst thou not watch one hour? <sup>3</sup>and [<sup>3</sup>said] unto them <sup>5</sup>all, <sup>1</sup>What, could ye not watch with me one hour? <sup>3</sup>Why sleep ye? rise, <sup>1</sup><sup>2</sup>watch <sup>1</sup><sup>2</sup><sup>3</sup>and pray, that ye enter not into temptation: <sup>1</sup><sup>2</sup>the spirit indeed is willing, but <sup>1</sup>the flesh is weak. <sup>2</sup>And <sup>1</sup><sup>2</sup>again <sup>1</sup>a second time <sup>1</sup><sup>2</sup>he went away, and prayed, saying <sup>2</sup>the same words, <sup>1</sup>O my Father, if this cannot pass away, except I drink it, thy will be done. <sup>1</sup><sup>2</sup>And <sup>2</sup>again <sup>1</sup><sup>2</sup>he came [<sup>1</sup>again] and found them sleeping, for their eyes were <sup>2</sup>very <sup>1</sup><sup>2</sup>heavy; <sup>2</sup>and they knew not what to answer him. <sup>1</sup>And he left them again, and went away, and prayed a third time, saying again the same words. Then cometh he [<sup>2</sup>And he cometh] <sup>2</sup>the third time <sup>1</sup>to his disciples, <sup>1</sup><sup>2</sup>and saith unto them, Sleep on now, and take your rest: <sup>2</sup>it is enough: <sup>1</sup>behold, <sup>1</sup><sup>2</sup>the hour is <sup>2</sup>come [<sup>1</sup>at hand], <sup>1</sup>and [<sup>2</sup>behold] <sup>1</sup><sup>2</sup>the Son of

*d* Matt. 19:26 (§ 106a), "But with God all things are possible." Mark 10:27.

*e* Matt. 20:22, 23 (§ 108), "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?" John 18:11 (§ 103).

*f* John 5:30 (§ 39), "I seek not mine own will, but the will of him that sent me." 6:38 (§ 63).

*g* Matt. 4:11 (§ 18), "Then the devil leaveth him; and, behold, angels came, and ministered unto him."

*h* Heb. 5:7, "Who in the days of his flesh, having offered up prayers and supplications with a strong crying and tears unto him that was able to save him from death."

*i* Gal. 5:17, "For the flesh lusteth against the spirit and the spirit against the flesh: for these are contrary the one to the other; that ye may not do the things that ye would." Rom. 7:23.



man is betrayed <sup>2</sup>into [<sup>1</sup>unto] <sup>1 2</sup>the hands of sinners. Arise, let us be going: behold, he <sup>2</sup>that betrayeth me is at hand [<sup>1</sup>is at hand that betrayeth me].

## §140. JESUS BETRAYED AND MADE PRISONER.

*Gethsemane. (No. 78.) (Friday, between 1 and 3 A.M.)*

Matt. 26:47-56. Mark 14:43-52. Luke 22:47-54a. John 18:2-12.

‘Now <sup>a</sup>Judas also, who betrayed him, knew the place: for <sup>b</sup>Jesus oft-times resorted thither with his disciples. <sup>1 2</sup>And <sup>2</sup>straightway <sup>1 2 3</sup>while he yet spake <sup>2</sup>cometh [<sup>1</sup>lo—<sup>3</sup>behold, a multitude, and he that was called] <sup>1 2 3</sup>Judas, one of the twelve [<sup>1</sup>came, and with him a ———<sup>3</sup>went before them], <sup>2</sup>and with him a <sup>1</sup>great <sup>1 2</sup>multitude with swords, and staves, <sup>4</sup>with lanterns and torches and weapons [<sup>4</sup>Judas then], <sup>4</sup>having received the band *of soldiers*, and officers <sup>1 2</sup>‘from the chief priests, <sup>4</sup>and the Pharisees, <sup>2</sup>and the scribes, <sup>1 2</sup>and <sup>2</sup>the <sup>1 2</sup>elders <sup>1</sup>of the people [<sup>4</sup>cometh thither with (lanterns and torches and weapons)].

<sup>1 2</sup>Now he that betrayed him <sup>2</sup>had given them a token [<sup>1</sup>gave them a sign], <sup>1 2</sup>saying, Whomsoever I shall kiss, that is he; take him, <sup>2</sup>and lead him away safely. <sup>1 2</sup>And <sup>2</sup>when he was come, <sup>1 2</sup>straightway he came [<sup>1 2</sup>to <sup>2</sup>him] <sup>3</sup>and [<sup>3</sup>he] drew near unto <sup>1 3</sup>Jesus <sup>3</sup>to kiss him, <sup>1 2</sup>and said, <sup>1</sup>Hail, <sup>1 2</sup>Rabbi: and <sup>4</sup>kissed him. <sup>3</sup>But [<sup>1</sup>And] <sup>1 3</sup>Jesus said unto him, <sup>3</sup>Judas, betrayest thou the Son of man with a kiss? <sup>d</sup><sup>1</sup>Friend, *do* that for which thou art come. <sup>4</sup>Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, who betrayed him, was standing with them. When therefore he said unto them, I am

<sup>a</sup> Acts 1:16, “Judas, who was guide to them that took Jesus.”

<sup>b</sup> Luke 21:37 (§ 126c), “every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet.” 22:39 (§ 138).

<sup>c</sup> See 2 Sam. 20:9.

<sup>d</sup> Psa. 41:9, “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.” 55:13.

*he*, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I am *he*: if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake, <sup>d</sup>Of those whom thou hast given me I lost not one.

<sup>a</sup>And when they that were about him, saw what would follow, they said, Lord, shall we smite with the sword? <sup>1</sup>Then [<sup>2</sup>And] <sup>1</sup><sup>2</sup>they <sup>1</sup>came and <sup>1</sup><sup>2</sup>laid hands on <sup>1</sup>Jesus [<sup>2</sup>him] <sup>1</sup><sup>2</sup>and took him. <sup>1</sup><sup>3</sup>And [<sup>2</sup>But] <sup>1</sup>behold, <sup>4</sup>Simon Peter <sup>6</sup>being [<sup>2</sup><sup>3</sup>a certain] <sup>1</sup><sup>2</sup><sup>3</sup>one of them <sup>1</sup>that were with Jesus [<sup>2</sup>that stood by], <sup>1</sup>stretched out his hand, and <sup>1</sup><sup>2</sup>drew his sword, and <sup>1</sup><sup>2</sup><sup>3</sup>smote [<sup>4</sup>therefore having a sword drew it, and] <sup>1</sup><sup>2</sup><sup>3</sup>the servant of the high priest, and struck off [<sup>4</sup>struck the high priest's servant, and cut off] <sup>1</sup><sup>2</sup><sup>3</sup>his <sup>3</sup><sup>4</sup>right <sup>1</sup><sup>2</sup><sup>3</sup>ear. <sup>4</sup>Now the servant's name was Malchus. <sup>3</sup>But Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. [<sup>1</sup>Then saith] <sup>1</sup><sup>4</sup>Jesus <sup>4</sup>therefore said <sup>1</sup><sup>4</sup>unto <sup>4</sup>Peter [<sup>1</sup>him], <sup>1</sup><sup>4</sup>Put up <sup>1</sup>again thy [<sup>4</sup>the] <sup>1</sup><sup>4</sup>sword into <sup>4</sup>the sheath [<sup>1</sup>its place]: <sup>1</sup>for all they that <sup>4</sup>take the sword shall perish with the sword: <sup>4</sup>the <sup>4</sup>cup which the Father hath given me, shall I not drink it? <sup>1</sup>Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve <sup>4</sup>legions of angels? How then should the scriptures be fulfilled, that <sup>4</sup>thus it must be? <sup>4</sup>So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him. <sup>2</sup><sup>2</sup>And Jesus <sup>1</sup>in that hour <sup>2</sup>an-

<sup>dd</sup> John 17:12 (§ 137), "I kept them in thy name whom thou hast given me: and I guarded them, and not one of them perished, but the son of perdition."

<sup>e</sup> Gen. 9:6. Rev. 13:10.

<sup>f</sup> Matt. 20:22 (§ 108), "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?" 26:39 (§ 139).

<sup>g</sup> [A Roman legion contained six thousand men.] 2 Kings 6:17, "Elisha prayed, . . . and behold, the mountain *was* full of horses and chariots of fire round about." Dan. 7:10.

<sup>h</sup> Isa. 53:7, "He is brought as a lamb to the slaughter and as a sheep before his shearers is dumb, so he openeth not his mouth." Luke 24:25 (§ 167); 24:44, 46 (§ 172b).



swered and <sup>2</sup>said unto [<sup>2</sup>them] <sup>3</sup>the chief priests, and captains of the temple, and elders, <sup>6</sup>and [<sup>1</sup>said Jesus] <sup>1</sup>to the multitudes, <sup>3</sup>that were come against him, <sup>1</sup><sup>2</sup><sup>3</sup>Are ye come out, as against a robber, with swords and staves <sup>1</sup><sup>2</sup>to seize me? <sup>1</sup>I sat [<sup>3</sup>when <sup>2</sup><sup>3</sup>I was] <sup>1</sup><sup>2</sup><sup>3</sup>daily <sup>2</sup><sup>3</sup>with you <sup>1</sup><sup>2</sup><sup>3</sup>in the temple <sup>1</sup><sup>2</sup>teaching, and ye took me not: <sup>3</sup>ye stretched not forth your hands against me: but this is <sup>6</sup>your hour, and the power of darkness [<sup>3</sup>And they seized him]. <sup>1</sup><sup>2</sup>But <sup>1</sup>all <sup>1</sup><sup>2</sup>this is <sup>2</sup>done [<sup>1</sup>come to pass], <sup>1</sup><sup>2</sup>that the <sup>4</sup>scriptures <sup>1</sup>of the prophets <sup>1</sup><sup>2</sup>might be fulfilled. <sup>1</sup>Then <sup>1</sup>all the disciples [<sup>2</sup>And they all] <sup>1</sup><sup>2</sup>left him, and fled.

<sup>2</sup>And a certain young man followed with him, having a linen cloth cast about him, over *his* naked *body*: and they lay hold on him: but he left the linen cloth, and fled naked.

#### §141. JESUS IS FIRST BROUGHT BEFORE ANNAS, THE EX-HIGH PRIEST.

*Jerusalem. (No. 79.) (Friday, between 1 and 5 A.M., April 7, A.D. 30.)*

John 18:13, 14, 19-24.

<sup>4</sup>AND <sup>6</sup>they <sup>4</sup>led him to <sup>6</sup>Annas first; for he was father in law to Caiaphas, who was high priest that year. <sup>6</sup>Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people.

<sup>4</sup>The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; <sup>6</sup>I ever taught in synagogues, and

*i* John 12:27 (§ 124), "what shall I say? Father, save me from this hour. But for this cause came I unto this hour."

*k* Luke 22:37 (§ 135), "This which is written must be fulfilled in me, And he was reckoned with transgressors." 24:44 (§ 172b). *l* Psa. 88:8.

*a* Luke 3:2 (§ 16), "In the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness."

*b* John 11:49 (§ 101), "Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people."

*c* Matt. 26:55 (§ 140). Luke 4:15 (§ 28), "he taught in their synagogues, being glorified of all." John 8:25 (§ 83).

in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said. And when he had said this, one of the officers standing by <sup>4</sup>struck Jesus with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? <sup>4</sup>Annas therefore sent him bound unto Caiaphas the high priest.

§142. PETER'S DENIALS: PROBABLY OCCURRING WHILE CHRIST WAS BEING EXAMINED BY ANNAS, AND BY CAIAPHAS AND THE COUNCIL IN THE NIGHT.

*Jerusalem. (Friday, between 1 and 5 A.M.)*

Matt. 26:58, 69-75. Mark 14:54, 66-72. Luke 22:54b-62. John 18:15-18, 25-27.

<sup>2</sup> <sup>4</sup>AND <sup>4</sup>Simon [<sup>1</sup> <sup>3</sup>But] <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup>Peter [<sup>2</sup>had] followed <sup>4</sup>Jesus [<sup>1</sup> <sup>2</sup>him] <sup>1</sup> <sup>2</sup> <sup>3</sup>afar off, <sup>4</sup>and so *did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus, into the court of the high priest: but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. <sup>4</sup>Now the servants and the officers were standing *there*, <sup>3</sup>in the midst of the court, <sup>4</sup>having made a fire of coals (for it was cold); and they were warming themselves: and Peter also was with them, standing and warming himself. <sup>3</sup>And when they [<sup>3</sup>had kindled a fire (in the midst of the court) and] had sat down together, Peter sat in the midst [<sup>3</sup>of them — <sup>1</sup>unto the court of the high priest, and entered in, and sat — <sup>2</sup>even within, into the court of the high priest; and he was sitting] <sup>1</sup> <sup>2</sup>with the officers [<sup>2</sup>and warming him in the light of the fire] <sup>1</sup>to see the end. <sup>2</sup>And

*d* Jer. 20:1, "Pashur, the son of Immer the priest . . . heard that Jeremiah prophesied . . . then Pashur smote Jeremiah the prophet." Acts 23:2  
*e* [Not, "Now Annas had sent him bound," etc., as in the C. V., thus showing that this first examination was before Annas. So *Greswell, Lange, Clark* and others.]



[<sup>1</sup>Now] <sup>2</sup>as <sup>1</sup>Peter was <sup>1</sup>sitting <sup>2</sup>beneath [<sup>1</sup>without] <sup>1</sup>in the court <sup>2</sup>there cometh [<sup>1</sup>and a maid came] <sup>1</sup>unto him <sup>2</sup>one of the maids of the high priest, <sup>4</sup>the maid [<sup>4</sup>therefore] that kept the door. <sup>2</sup>And [<sup>3</sup>a certain maid] seeing <sup>3</sup>him as he sat in the light *of the fire* [<sup>2</sup>Peter] <sup>2</sup>warming himself, <sup>3</sup>and looking steadfastly upon him, <sup>5</sup>she <sup>3</sup>said, This man also was with him: <sup>5</sup>and she <sup>4</sup>saith unto Peter [<sup>1</sup>saying — <sup>2</sup>she looked upon him, and saith], <sup>1</sup>Thou also wast with <sup>2</sup>the Nazarene, *even* <sup>1</sup>Jesus <sup>1</sup>the Galilæan. <sup>4</sup>Art thou also *one* of this man's disciples? <sup>1</sup>But he denied <sup>1</sup>before them all, <sup>1</sup>saying [<sup>4</sup>He saith], <sup>3</sup>Woman, <sup>4</sup>I am not, <sup>3</sup>I know him not. <sup>2</sup>I neither know, nor understand [<sup>1</sup>I know not] <sup>1</sup>what thou sayest. <sup>2</sup>And he went out into the porch: and the cock crew. <sup>5</sup>And he [<sup>4</sup>Now Simon Peter] <sup>4</sup>was standing and warming himself.

<sup>1</sup>And <sup>3</sup>after a little while <sup>1</sup>when he was gone out into the porch, <sup>1</sup>another [<sup>2</sup>And the] <sup>1</sup>maid <sup>1</sup>saw him, <sup>3</sup>and said, Thou also art *one* of them: <sup>1</sup>and <sup>5</sup>she <sup>2</sup>began again to say to [<sup>1</sup>saith unto] <sup>1</sup>them that <sup>2</sup>stood by [<sup>1</sup>were there], <sup>1</sup>This man also was with Jesus the Nazarene, <sup>5</sup>and, <sup>2</sup>This is *one* of them. <sup>5</sup>And <sup>4</sup>they said therefore unto him, Art thou also *one* of his disciples? <sup>2</sup>But <sup>3</sup>Peter [<sup>1</sup>And — <sup>2</sup>he] <sup>1</sup>again [<sup>1</sup>he] <sup>1</sup>denied <sup>2</sup>it <sup>1</sup>with an oath, <sup>4</sup>and <sup>3</sup>said, <sup>3</sup>Man, <sup>3</sup>I am not, <sup>1</sup>I know not the man.

<sup>1</sup>And <sup>3</sup>after <sup>3</sup>the space of about one hour [<sup>1</sup>a little while <sup>2</sup>again] <sup>3</sup>another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilæan. <sup>5</sup>And <sup>1</sup>they that stood by <sup>1</sup>came and <sup>1</sup>said to Peter, <sup>5</sup>and also <sup>4</sup>one of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? <sup>1</sup>Of a truth thou <sup>1</sup>also <sup>1</sup>art *one* of them: <sup>2</sup>for thou art a Galilæan: <sup>1</sup>for thy speech bewrayeth thee. <sup>3</sup>But <sup>3</sup>Peter <sup>4</sup>therefore denied again, <sup>5</sup>and [<sup>1</sup>Then — <sup>2</sup>But he] <sup>1</sup>began [<sup>1</sup>he] <sup>1</sup>to curse and to swear, <sup>5</sup>saying [<sup>3</sup>said], <sup>3</sup>Man, I know not what thou sayest: <sup>1</sup>I

*a* Acts 2:7, "they were all amazed and marvelled, saying, Behold, are not all these who speak Galilæans?"

know not <sup>2</sup>this [<sup>1</sup>the] <sup>1 2</sup>man <sup>2</sup>of whom ye speak. <sup>1 2 3 4</sup>And <sup>3</sup>immediately while he yet spake [<sup>1 2 4</sup>straightway] <sup>2</sup>the second time <sup>1 2 3 4</sup>the cock crew. <sup>3</sup>And the Lord turned, and looked upon Peter. <sup>1 2 3</sup>And Peter <sup>1 3</sup>remembered [<sup>2</sup>called to mind] <sup>1 2 3</sup>the word <sup>3</sup>of the Lord, how that he [<sup>1</sup>which Jesus had—<sup>2</sup>how that Jesus] <sup>1 2 3</sup>said <sup>2 3</sup>unto him, <sup>1 2 3</sup>Before <sup>6</sup>the cock crow <sup>2</sup>twice <sup>3</sup>this day, <sup>1 2 3</sup>thou shalt deny me thrice. And <sup>3</sup>when he thought thereon, <sup>1 2 3</sup>he <sup>1 3</sup>went out, and <sup>1 2 3</sup>wept <sup>1 3</sup>bitterly.

### §143. CHRIST BEFORE CAIAPHAS AND THE SANHEDRIM AT NIGHT.

*Jerusalem. (Friday, between 1 and 5 A.M.) (No. 80.)*

Matt. 26:57, 59-68. Mark 14:53, 55-65. Luke 22:54c, 63-65.

<sup>1 2 3</sup>AND <sup>1 2</sup>they <sup>1</sup>that had <sup>4</sup>taken Jesus <sup>1 2 3</sup>led <sup>1 3</sup>him [<sup>2</sup>Jesus] <sup>1 2 3</sup>away, <sup>3</sup>and brought him into [<sup>1</sup>to] <sup>1</sup>the house of Caiaphas [<sup>2</sup>to] <sup>1 2</sup>the high priest [<sup>3</sup>the high priest's house—<sup>1</sup>where the scribes and the elders were gathered together]: <sup>3</sup>and there come together with him all the chief priests and the elders and the scribes.

<sup>1 2</sup>Now the chief priests and the whole council sought <sup>1</sup>false <sup>1 2</sup>witness against Jesus, <sup>1</sup>that they might [<sup>2</sup>to] <sup>1 4</sup>put him to death: and <sup>1</sup>they <sup>1 2</sup>found it not, <sup>1</sup>though many <sup>6</sup>false witnesses came. <sup>2</sup>For many bare false witness against him, and their witness agreed not together. And there stood up certain, and bare false witness against him, saying, We heard him say, <sup>6</sup>I will destroy this temple that is

§142. *b* Matt. 26:34 (§ 139), "Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." John 13:38 (§ 135).

§143. *a* John 18:12, 24 (§ 140).

*b* Psa. 27:12, "Deliver me not over to the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty." 35:11. Acts 6:9, 13.

*c* John 2:18 (§ 23), "The Jews . . . said, . . . What sign shewest thou unto us, seeing that thou doest these things? Jesus . . . said, . . . Destroy this temple, and in three days I will raise it up." Matt. 27:39 (§ 153). "They railed on him . . . thou that destroyest the temple . . . save thyself."



made with hands, and in three days I will build another made without hands. [<sup>1</sup>But] <sup>1</sup>Afterward <sup>2</sup>came two, and said, This man said, I am able to destroy the temple of God, and to build it in three days. <sup>2</sup>And not even so did their witness agree together. <sup>12</sup>And the high priest stood up <sup>2</sup>in the midst, and asked Jesus, saying [<sup>1</sup>and said unto him], <sup>12</sup>Answerest thou nothing? What is it which these witness against thee? But <sup>1</sup>Jesus [<sup>2</sup>he] <sup>12</sup>held <sup>1</sup>his peace, <sup>2</sup>and answered nothing. <sup>1</sup>And <sup>2</sup>again <sup>12</sup>the high priest <sup>2</sup>asked him, and <sup>1</sup>said [<sup>2</sup>saith] <sup>12</sup>unto him, <sup>1</sup>I adjure thee by the living God, that thou tell us whether thou be [<sup>2</sup>Art thou] <sup>12</sup>the Christ, the Son of <sup>1</sup>God <sup>2</sup>the Blessed. And <sup>12</sup>Jesus <sup>2</sup>said [<sup>1</sup>saith] <sup>1</sup>unto him [<sup>1</sup>Thou hast said], <sup>2</sup>I am. <sup>1</sup>Nevertheless I say unto you, Henceforth [<sup>2</sup>and] <sup>12</sup>ye <sup>2</sup>shall see the Son of man sitting at the right hand of power, and coming <sup>1</sup>on [<sup>2</sup>with] <sup>12</sup>the clouds of heaven. <sup>1</sup>Then [<sup>2</sup>And] <sup>12</sup>the high priest rent his <sup>2</sup>clothes, and saith [<sup>1</sup>garments, saying], <sup>1</sup>He hath spoken blasphemy: <sup>12</sup>what further need have we of witnesses? <sup>1</sup>behold, now <sup>12</sup>ye have heard the blasphemy: what think ye? <sup>1</sup>They answered and said, He is worthy of death. <sup>2</sup>And they all condemned him to be worthy of death.

<sup>2</sup>And some began to [<sup>1</sup>Then did they] <sup>12</sup>spit <sup>2</sup>on him, <sup>2</sup>and <sup>1</sup>in his face, <sup>2</sup>and to cover his face, <sup>12</sup>and <sup>2</sup>to <sup>12</sup>buffet him: <sup>1</sup>and some smote him with the palms of their hands, <sup>22</sup>and <sup>2</sup>the men that held *Jesus* mocked him, and beat him. And they blindfolded him, and asked him, <sup>12</sup>saying [<sup>2</sup>to say unto him], <sup>122</sup>Prophecy <sup>1</sup>unto us, thou Christ: <sup>12</sup>who is he that struck thee? <sup>2</sup>And the officers received him with blows of their hands. <sup>2</sup>And many other things spake they against him, reviling him.

*d* Deut. 19:15.

*e* See Matt. 27:12, 14 (§ 146). Isa. 53:7.

*f* See Lev. 5:1. 1 Sam. 14:24, 28.

*g* Matt. 24:30 (§ 128b), "then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory." Luke 22:66 (§ 144a).

§144a. JESUS BEFORE CAIAPHAS AND THE SANHEDRIM.  
HE IS FORMALLY EXAMINED AND CONDEMNED.

*Jerusalem. (No. 80.) Morning of the Sixth Day. (Friday, between 4 and 6 A.M., April 7, A.D. 30.)*

Matt. 27:1. Mark 15:1a. Luke 22:66-71.

<sup>2</sup><sup>3</sup>AND <sup>2</sup>straightway in the morning <sup>3</sup>as soon as it was day, the assembly of the elders of the people was gathered together, <sup>6</sup>with [<sup>1</sup>Now when the morning was come] <sup>1</sup>all <sup>1</sup><sup>2</sup>the [<sup>3</sup>both] <sup>1</sup><sup>2</sup><sup>3</sup><sup>a</sup>chief priests [<sup>1</sup>and the elders of the people — <sup>2</sup>with the elders] <sup>2</sup><sup>3</sup>and scribes. <sup>2</sup>And the whole council held a consultation, <sup>6</sup>and <sup>1</sup>took counsel against Jesus to put him to death. <sup>3</sup>And they led him [<sup>3</sup>away] into their council saying, <sup>6</sup>If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask *you*, ye will not answer. But from henceforth shall the Son of man be seated at the <sup>6</sup>right hand of the power of God. And they all said, Art thou then the Son of God? And he said unto them, Ye say *it*, for I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

§144b. THE SANHEDRIM LEAD JESUS AWAY TO PILATE.

*(No. 81.) (Friday, between 4 and 6 A.M.)*

Matt. 27:2. Mark 15:1b. Luke 23:1. John 18:28.

<sup>1</sup><sup>2</sup>AND <sup>1</sup>they <sup>1</sup><sup>2</sup>bound <sup>2</sup>Jesus [<sup>1</sup>him], <sup>3</sup>and the whole company of them rose up, and brought him [<sup>4</sup>They led Jesus] <sup>4</sup>therefore from Caiaphas <sup>2</sup>and carried him away, <sup>1</sup>and led

<sup>a</sup> Acts 3:13, "Whom ye delivered up and denied before the face of Pilate when he had determined to release him." Acts 4:24-28.

<sup>b</sup> See Matt. 26:63 (§ 143).

<sup>c</sup> Matt. 26:64 (§ 143). Heb. 1:3, "When he had made purification of sins, sat down on the right hand of the Majesty on high."



him [<sup>1</sup>away] <sup>4</sup>into the Prætorium: <sup>1</sup> <sup>2</sup>and <sup>4</sup>delivered him up to [<sup>3</sup>before] <sup>1</sup> <sup>2</sup> <sup>3</sup>Pilate <sup>1</sup>the governor. <sup>4</sup>And it was early: and they <sup>b</sup>themselves entered not into the <sup>1</sup>Prætorium, that they might not be defiled, but might eat the passover.

### §145. \*JUDAS REPENTS AND HANGS HIMSELF.

*Probably the Morning of the Sixth Day. (Friday, between 6 and 9 A.M.)*

Matt. 27:3-10. Acts 1:18-19.

<sup>1</sup>Then <sup>4</sup>Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and <sup>b</sup>hanged himself, <sup>4</sup>and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem.

<sup>1</sup>And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and [<sup>a</sup>this man obtained a field with the reward of his iniquity] <sup>1</sup>bought with them the potter's field, to bury strangers in. Wherefore <sup>1</sup><sup>a</sup>that field was called <sup>a</sup>in their language, Akeldama, that is, <sup>1</sup><sup>a</sup>The field of blood,<sup>1</sup>unto this day. Then was fulfilled that which was spoken through Jeremiah the prophet,

§144. *a* Matt. 20:18 (§ 118) [where he foretold these sufferings]. Acts 3:13, "Whom ye delivered up and denied before the face of Pilate."

*b* Acts 10:28, "Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation."

*c* [Prætorium or palace.]

\* The account from Acts is indicated by <sup>a</sup>

§145. *a* Matt. 26:14, 15 (§ 129c), "Judas Iscariot . . . said, What are ye willing to give me, and I will deliver him unto you." Also see notes *c* and *d*, §129c.

*b* 2 Sam. 17:23, "When Ahithophel saw that his counsel was not followed, he . . . hanged himself."

saying, ‘And they took the thirty pieces of silver, the price of him that was priced, whom *certain* of the children of Israel did price; and they gave them for the potter’s field, as the Lord appointed me.

### §146. OUR LORD BEFORE PILATE.

*Jerusalem. Morning of the Sixth Day. (Friday, between 5 and 6 A.M., April 7, A.D. 30.) (No. 81.)*

Matt. 27:11-14. Mark 15:2-5. Luke 23:2-5. John 18:29-38.

‘PILATE therefore went out unto them, and saith, What accusation bring ye against this man? They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: that “the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

‘And they began to accuse him, saying, We found this man ‘perverting our nation, and ‘forbidding to give tribute to ‘Cæsar, and saying that he himself is Christ a king. ‘Pilate therefore entered again into the Prætorium, and called Jesus; and [<sup>1</sup>Now] <sup>1</sup>Jesus stood before the gov-

§145. *c* Zech 11:12, “If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver. . . . And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.”

§146. *a* Matt. 20:19 (§ 107), “they shall condemn him to death, and shall deliver him unto the Gentiles to mock, to scourge, and to crucify.” John 12:32 (§ 124).

*b* Acts 17:7, “these all act contrary to the decrees of Cæsar.”

*c* Matt. 22:17, 21 (§ 120a), “Render therefore unto Cæsar the things that are Cæsar’s; and unto God the things that are God’s.”

*cc* [Jesus was born during the reign of Augustus Cæsar (B.C. 30—A.D. 14) see § 8, and crucified during the reign of Tiberius Cæsar (A.D. 14—A.D. 37), he having been about eighteen years old when the former emperor was succeeded by the latter. Jesus died on the 15th of the Hebrew month Nisan, in the year of Rome (U. C.) 783, or A.D. 30.]



ernor; <sup>6</sup>and he <sup>4</sup>said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? <sup>4</sup>Jesus answered, <sup>6</sup>My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest *it*, for I am a king. <sup>2</sup><sup>3</sup>And Pilate [<sup>1</sup>and the governor] <sup>1</sup><sup>2</sup><sup>3</sup>asked him, <sup>1</sup><sup>3</sup>saying, <sup>1</sup><sup>2</sup><sup>3</sup>Art thou the King of the Jews? And <sup>1</sup>Jesus [<sup>3</sup>he] <sup>2</sup>answered him and <sup>1</sup><sup>3</sup>said [<sup>2</sup>he answering saith <sup>1</sup><sup>2</sup>unto him], <sup>1</sup><sup>2</sup><sup>3</sup>Thou sayest. <sup>4</sup>To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. <sup>5</sup>Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

<sup>4</sup>And when he had said this, he went out again unto the Jews, and saith unto them, <sup>5</sup>I find no crime in him.

<sup>1</sup>And when he was accused [<sup>2</sup>And the chief priests accused him] <sup>2</sup>of many things <sup>1</sup>by the chief priests and elders, <sup>6</sup>he answered nothing. Then [<sup>2</sup>And] <sup>2</sup>Pilate again asked him, saying [<sup>1</sup>saith Pilate unto him], <sup>1</sup>Hearest thou not how many things they witness against thee? <sup>2</sup>Answerest thou nothing? behold, how many things they accuse thee of. But Jesus [<sup>1</sup>And he] <sup>1</sup>gave him no answer, <sup>6</sup>and <sup>2</sup>no more <sup>1</sup>answered anything, <sup>1</sup>not even to one word: <sup>1</sup><sup>2</sup>insomuch that <sup>1</sup>the governor [<sup>2</sup>Pilate] <sup>1</sup><sup>2</sup> marvelled <sup>1</sup>greatly.

<sup>3</sup>And Pilate said unto the chief priests and the multi-

*d* 1 Tim. 6:13, "I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession."

*e* Dan. 2:44, "The God of heaven (shall) set up a kingdom which shall never be destroyed."

*f* John 8:47 (§ 83), "He that is of God heareth the words of God."

*g* John 19:4 (§ 150), "Pilate . . . saith, . . . I find no crime in him."

*h* Matt. 28:62 (§ 143).

*i* Isa. 53:7.

tudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place.

§147. JESUS BEFORE HEROD. HE IS SENT BACK TO PILATE, WHO AGAIN SEEKS TO RELEASE HIM.

*Jerusalem. (Nos. 82 and 83.) (Friday, between 5 and 7 A.M.)*

Luke 23:6-16.

BUT when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's "jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because <sup>h</sup>he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers <sup>e</sup>set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. <sup>a</sup>And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

And Pilate called together the chief priests and the rulers and the people, and said unto them, <sup>c</sup>Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, <sup>d</sup>found no fault in this man touching those things whereof ye accuse

<sup>a</sup> Luke 3:1 (§ 16), "Herod being tetrarch of Galilee."

<sup>b</sup> Matt. 14:1 (§ 60), "Herod . . . heard the report . . . and said unto his servants, This is John the Baptist, he is risen from the dead."

<sup>c</sup> Isa. 53:3, "He is despised and rejected of men."

<sup>d</sup> Acts 4:27, "Both Herod and Pontius Pilate, with the Gentiles, were gathered together."

<sup>e</sup> Luke 23:2 (§ 146).

<sup>f</sup> Luke 23:4 (§ 146).



him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. <sup>9</sup>I will therefore chastise him, and release him.

§148. PILATE STILL FURTHER SEEKS TO RELEASE JESUS: THEN AFTER SCOURGING HIM, DELIVERS HIM TO BE CRUCIFIED. BARABBAS IS RELEASED.

*Jerusalem. (No. 83.) (Friday between 6 and 7 A.M.)*

Matt. 27:15-26. Mark 15:6-15. Luke 23:17-25. John 18:39-40; 19:1.

<sup>1</sup><sup>2</sup>Now at the feast <sup>1</sup>the governor was wont [<sup>2</sup>he used] <sup>1</sup><sup>2</sup>to release unto <sup>1</sup>the multitude [<sup>2</sup>them] <sup>1</sup><sup>2</sup>one prisoner, whom they <sup>2</sup>asked of him [<sup>1</sup>would]. <sup>1</sup>And they had then a notable prisoner [<sup>2</sup>And there was one], <sup>1</sup><sup>2</sup>called Barabbas. <sup>4</sup>Now Barabbas was a robber: <sup>3</sup>one who for a certain insurrection made in the city, and for murder, was cast into prison, <sup>6</sup>and was <sup>2</sup>lying bound with them that had made insurrection, men who in the insurrection had committed murder. <sup>1</sup>When therefore they were gathered together, [<sup>2</sup>And] <sup>2</sup>the multitude went up and began to ask him *to do* as he was wont to do unto them. And <sup>1</sup><sup>2</sup>Pilate <sup>2</sup>answered them, saying [<sup>1</sup>said unto them — <sup>4</sup>But], <sup>4</sup>Ye have a custom, that I should release unto you one at the passover: <sup>1</sup>Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? <sup>2</sup><sup>4</sup>Will ye <sup>4</sup>therefore <sup>2</sup><sup>4</sup>that I release unto you the King of the Jews? <sup>1</sup><sup>2</sup>For he <sup>2</sup>perceived [<sup>1</sup>knew] <sup>1</sup><sup>2</sup>that for envy <sup>2</sup><sup>4</sup>the chief priests [<sup>1</sup>they] <sup>1</sup><sup>2</sup>had delivered him up.

<sup>1</sup>And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him.

*g* Matt. 27:26 (§ 148).

*a* Acts 3:14, "Ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life."

<sup>1</sup>Now [<sup>2</sup>But] <sup>1 2</sup>the chief priests <sup>1</sup>and the elders persuaded the multitudes that they should ask for Barabbas [<sup>2</sup>stirred up the multitude], <sup>2</sup>that he should rather release <sup>6</sup>him [<sup>2</sup>Barabbas] <sup>2</sup>unto them: <sup>1</sup>and destroy Jesus. [<sup>3</sup>But] <sup>3</sup>They cried out all together, saying, Away with this man, and release unto us Barabbas [<sup>3</sup>(one who for a certain insurrection made in the city, and for murder, was cast into prison)]. <sup>8</sup>And Pilate spake unto them again, desiring to release Jesus [<sup>1</sup>But the governor answered and said unto them], <sup>1</sup>Whether of the twain will ye that I release unto you? <sup>4</sup>They cried out therefore again, saying, Not this man, but [<sup>1</sup>And they said] <sup>1 4</sup>Barabbas [(<sup>4</sup>Now Barabbas was a robber)]. <sup>2</sup>And <sup>1 2</sup>Pilate <sup>2</sup>again answered and said [<sup>1</sup>saith] <sup>1 2</sup>unto them, What then shall I do unto <sup>1</sup>Jesus [<sup>2</sup>him], who is called Christ? <sup>2</sup>whom ye call the King of the Jews? <sup>3</sup>But <sup>1 3</sup>they <sup>1</sup>all [<sup>2</sup>And they] <sup>2</sup>cried out [<sup>1</sup>say] again, <sup>6</sup>and <sup>3</sup>shouted, saying, Crucify, <sup>2 3</sup>crucify him. <sup>1</sup>Let him be crucified. <sup>2</sup>And Pilate [<sup>3</sup>And he] <sup>2 3</sup>said unto them [<sup>1</sup>And he said] <sup>3</sup>the third time, <sup>1 2 3</sup>Why, what evil hath <sup>3</sup>this man [<sup>1 2</sup>he] <sup>1 2 3</sup>done? <sup>3</sup>I have found no cause of death in him: I will therefore chastise him and release him. <sup>1 2</sup>But they cried out exceedingly, <sup>1</sup>saying, <sup>2</sup>Crucify him. <sup>1</sup>Let him be crucified. <sup>6</sup>And [<sup>3</sup>But] <sup>3</sup>they were urgent with loud voices, asking that he might be crucified. And their voices prevailed.

<sup>1</sup>So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he <sup>6</sup>took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man: see ye *to it*. And all the people answered and said, <sup>6</sup>His blood *be* on us, and on our children.

<sup>1</sup>Then [<sup>2 3</sup>And] <sup>2 3</sup>Pilate, <sup>2</sup>wishing to content the multitude, <sup>3</sup>gave <sup>4</sup>sentence that what they asked for should be done. And he <sup>1 2 3</sup>released [<sup>1</sup>he] <sup>1 2</sup>unto them Barabbas,

*b* Deut. 21:6, 8.

*c* Deut. 19:10, "That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and so blood be on thee."

*d* Exod. 23:2.



[<sup>3</sup>him] <sup>3</sup>that for insurrection and murder had been cast into prison, whom they asked for: but Jesus he delivered up to their will.

<sup>4</sup>Then Pilate therefore took Jesus, and [<sup>1</sup>but Jesus he] <sup>1 4</sup>scourged <sup>4</sup>him: <sup>1 2</sup>and delivered <sup>6</sup>him [<sup>2</sup>Jesus], <sup>2</sup>when he had scourged him, <sup>1 2</sup>to be crucified.

## §149. THE SOLDIERS MOCK HIM.

*Jerusalem. (No. 83.) (Friday, between 6 and 9 A.M.)*

Matt. 27:27-30. Mark 15:16-19. John 19:2, 3.

<sup>1</sup>THEN [<sup>2</sup>And] <sup>1 2</sup>the soldiers <sup>1</sup>of the governor took Jesus <sup>6</sup>and <sup>2</sup>led him away within the court, which is [<sup>1</sup>into] <sup>1 2</sup>the Prætorium; <sup>2</sup>and they call together <sup>1</sup>and gather unto him <sup>1 2</sup>the whole band. <sup>1</sup>And they stripped him [<sup>1</sup>and put on him a scarlet robe], <sup>2</sup>and [<sup>2</sup>they] clothe <sup>4</sup>him with <sup>6</sup>purple. <sup>1 2 4</sup>And <sup>1</sup>they [<sup>4</sup>the soldiers] <sup>1 4</sup>plaited [<sup>2</sup>plaiting] <sup>1 2 4</sup>a crown of thorns, <sup>1 4</sup>and [<sup>2</sup>they] <sup>1 2 4</sup>put it <sup>1</sup>upon [<sup>4</sup>on] <sup>1 4</sup>his head [<sup>2</sup>on him — <sup>4</sup>and arrayed him in the purple garment]; <sup>1</sup>and <sup>6</sup>put <sup>1</sup>a reed in his right hand: <sup>4</sup>and they came unto him, <sup>1 4</sup>and [<sup>1</sup>they] <sup>1</sup>kneeled down before him, <sup>2</sup>and [<sup>2</sup>they] began to salute him: <sup>1</sup>and <sup>6</sup>mocked him, saying [<sup>4</sup>said], <sup>1 2 4</sup>Hail, King of the Jews! <sup>4</sup>And they struck him with their hands: <sup>1</sup>and <sup>4</sup>they spat upon him, and took the reed and smote him on the head [<sup>2</sup>and they smote his head with a reed, and did spit upon him], <sup>2</sup>and bowing their knees worshipped him.

*e* Isa. 53:5, 6, "He *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed, . . . and the LORD hath laid on him the iniquity of us all." Matt. 20:19 (§ 119).

*a* Luke 23:11 (§ 147), "Herod . . . arraying him in gorgeous apparel sent him back to Pilate."

*b* [The scarlet and purple seem to have been expressive shades of red, and nearly synonymous.—*Clark.*]

*c* Isa. 53:3.

*d* Isa. 50:6, "I gave my back to the smiters, . . . I hid not my face from shame and spitting." Matt. 26:67 (§ 142).

## §150. PILATE MAKES A FINAL EFFORT FOR HIS RELEASE.

(*Friday, between 6 and 9 A.M.*) (No. 83.)

John 19:4-16a.

AND Pilate went out again, and saith unto them, Behold, I bring him out to you, that <sup>a</sup>ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the man! When therefore <sup>b</sup>the chief priests and the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. The Jews answered him, <sup>c</sup>We have a law, and by that law he ought to die, because <sup>d</sup>he made himself the Son of God. When Pilate therefore heard this saying, he was the more afraid; and he entered into the Prætorium again, and saith unto Jesus, Whence art thou? <sup>e</sup>But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, <sup>f</sup>Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou <sup>g</sup>art not Cæsar's friend:

*a* John 18:38 (§ 146).

*b* Acts 3:13, "Whom ye delivered up, and denied before the face of Pilate, when he had determined to release him."

*c* Lev. 24:16, "He that blasphemeth the name of the LORD, he shall surely be put to death."

*d* Matt. 26:63 (§ 142). John 5:18 (§ 39), "The Jews sought the more to kill him, because he . . . called God his own Father, making himself equal with God."

*e* Isa. 53:7. Matt. 26:12 (§ 129c).

*f* Luke 22:52,53 (§ 140), "Jesus said . . . this is your hour, and the power of darkness."

*ff* [Finding that their charge of blasphemy would not avail, they come back to their former charge of rebellion against the Roman government. They appeal to Pilate's fears.—*Clark.*]



every one that maketh himself a king speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then therefore he delivered him unto them to be crucified.

### §151. JESUS IS LED TO BE CRUCIFIED.

*Golgotha. Sixth Day of the Week. (Friday, between 6 and 9 A.M., April 7, A.D. 30.) (No. 84.)*

Matt. 27:31-34. Mark 15:20-23. Luke 23:26-33b. John 19:16a-17.

<sup>1</sup> <sup>2</sup>AND when they had mocked him, they took off from him <sup>3</sup>the purple [<sup>4</sup>the robe], <sup>5</sup>and put on him his garments, <sup>6</sup>and <sup>7</sup>they took Jesus therefore <sup>8</sup>and <sup>9</sup>led <sup>10</sup>him away [<sup>11</sup>And they lead him out] <sup>12</sup>to crucify him. <sup>13</sup>And he went out, bearing the cross for himself. <sup>14</sup>And as they <sup>15</sup>came out, <sup>16</sup>and [<sup>17</sup>when they] led him away, <sup>18</sup>they <sup>19</sup>found <sup>20</sup>and <sup>21</sup>laid hold upon <sup>22</sup>a man [<sup>23</sup>one Simon] <sup>24</sup>of Cyrene, <sup>25</sup>Simon by name; <sup>26</sup>who was

*g* Acts 17:7, "These all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus." *h* Matt. 27:62 (§ 150a).

*i* [John seems to have adopted what is usually termed the Roman reckoning of time, i. e., beginning the enumeration of hours with midnight and noon, instead of 6 a. m. and 6 p. m., as was done by the other Evangelists. The time referred to in this section would correspond, therefore, to our 6 a. m.; and Jesus' interview with the disciples (John 1:39, § 20) to our 10 a. m., and that with the woman at Jacob's well (4:6, § 27) to our 6 p. m., and the healing of the nobleman's son (4:52, § 20) to our 7 probably p. m.]

*k* Gen. 49:1, 10, "Jacob . . . said . . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." [Clouded to madness, they renounce Messianic hopes, and are driven to this humiliating acknowledgment. God ordered it so that in denying his Son they should renounce all hope of the kingdom of David.—Clark.]

§151. *a* Isa. 53:7.

*b* 1 Kings 21:13. Acts 7:55. Heb. 13:11.

[<sup>2</sup>And they compel one] <sup>2</sup>passing by [<sup>2</sup>Simon of Cyrene] <sup>2</sup>coming from the country, <sup>2</sup>the father of Alexander and Rufus: <sup>1</sup>him they compelled <sup>1</sup><sup>2</sup>to go *with them*, that he might bear his cross: <sup>3</sup>and <sup>5</sup>they <sup>3</sup>laid on him the cross, to bear it after Jesus.

<sup>3</sup>And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. <sup>6</sup>For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. <sup>4</sup>Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For <sup>6</sup>if they do these things in the green tree, what shall be done in the dry?

And there were also two others, <sup>7</sup>malefactors, led with him to be put to death.

<sup>2</sup>And they bring him [<sup>3</sup>And when they came] <sup>2</sup><sup>3</sup><sup>4</sup>unto the place [<sup>4</sup>called The place of a skull], <sup>4</sup>which is called in Hebrew [(<sup>1</sup>And when they were come unto) a (place) called] <sup>1</sup><sup>2</sup><sup>4</sup>Golgotha, <sup>2</sup>which is, being interpreted [<sup>1</sup>that is to say], <sup>1</sup><sup>2</sup>The place of a [<sup>3</sup>which is called The] <sup>1</sup><sup>2</sup><sup>3</sup>skull. <sup>1</sup>And when they were come unto <sup>5</sup>the <sup>1</sup>place, <sup>1</sup>they gave him <sup>9</sup>wine to drink, mingled with gall [<sup>2</sup>And they offered him wine mingled with myrrh]: and when he had tasted it, he would not drink [<sup>2</sup>but he received it not].

*c* Luke 21:23 (§ 126), "Woe unto them that are with child and to them that give suck in those days!"

*d* Hos. 10:8. "The high places . . . of Aven, the sin of Israel, shall be destroyed . . . and they shall say to the mountains, Cover us; and to the hills, Fall on us." Rev. 6:15.

*e* Prov. 11:31, "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." Ezek. 20:47.

*f* Isa. 53:12, "He was numbered with the transgressors." Matt. 27:38 (§ 152).

*g* Psa. 69:21, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."



## §152. THE CRUCIFIXION.

*Jerusalem. (No. 84.) Sixth Day of the Week. (Friday, 9 A.M., April 7, A.D. 30.)*

Matt. 27:35-38. Mark 15:24-28. Luke 23:33b, 34, 38. John 19:18-24.

<sup>2</sup>AND it was the third hour, and they crucified him. <sup>2</sup>And with him they crucify [<sup>1</sup>Then are there crucified with him — <sup>3</sup>there they crucified him, and — <sup>4</sup>where they crucify him, and with him] <sup>1 2 4</sup>two <sup>4</sup>others, <sup>3</sup>the malefactors <sup>5</sup>and <sup>1 2</sup>robbers; <sup>1 2 3</sup>one on <sup>2</sup>his [<sup>1 3</sup>the] <sup>1 2 3</sup>right hand, and one on <sup>2</sup>his [<sup>1 3</sup>the] <sup>1 2 3</sup>left [<sup>4</sup>on either side one], <sup>4</sup>and Jesus in the midst. <sup>3</sup>And Jesus said, Father, <sup>6</sup>forgive them: for they <sup>5</sup>know not what they do.

<sup>4</sup>And Pilate wrote a title also, and put [<sup>4</sup>it — <sup>1</sup>And they set] <sup>1</sup>up over his head, <sup>4</sup>on the cross, <sup>1</sup>his accusation. <sup>2 3</sup>And [<sup>3</sup>there was also a] <sup>2</sup>the <sup>2 3</sup>superscription [<sup>3</sup>over him] <sup>2</sup>of <sup>1 2</sup>his accusation <sup>2</sup>was <sup>1 2</sup>written [<sup>2</sup>over] <sup>4</sup>in Hebrew, *and* in Latin, *and* in Greek. And there was written,

<sup>1 3</sup>THIS IS <sup>1 4</sup>JESUS <sup>4</sup>OF NAZARETH,  
<sup>1 2 3 4</sup>THE KING OF THE JEWS.

<sup>4</sup>This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city [<sup>4</sup>and it was written (in Hebrew, and in Latin, and in Greek)].

<sup>4</sup>The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered, What I have written, I have written.

<sup>4</sup>The soldiers therefore [<sup>1</sup>And] <sup>1 4</sup>when they had crucified <sup>4</sup>Jesus [<sup>1</sup>him] took his garments, and made four parts, to every soldier a part, and also the coat [<sup>1</sup>they parted his garments among them, casting lots — <sup>2</sup>And they crucify him, and part

*a* Matt. 5:44 (§ 44), "But I say unto you, Love your enemies, and pray for them that persecute you." Acts 7:59. 1 Cor. 4:12.

*b* Acts 3:14, 17, "Ye . . . killed the Prince of life; . . . now, brethren, I know that in ignorance ye did it, as did also your rulers."

his garments among them, casting lots upon them, what each should take —<sup>3</sup>And parting his garments among them, they cast lots]. <sup>4</sup>Now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

‘They parted my garments among them,  
And upon my vesture did they cast lots.  
These things therefore the soldiers did.  
<sup>1</sup>And they sat and <sup>2</sup>watched him there.

### §153. JESUS MOCKED ON THE CROSS. THE PENITENT THIEF.

*Jerusalem. (No. 84.) (Friday, between 9 and 12 A.M.)*

Matt. 27:39-44. Mark 15:29-32. Luke 23:35-37 and 39-43.

<sup>3</sup>AND the people stood beholding. <sup>12</sup>And they <sup>2</sup>that passed by railed on him, wagging their heads, and saying, <sup>2</sup>Ha! <sup>12</sup>thou that <sup>6</sup>destroyest the temple, and buildest it in three days, save thyself: <sup>1</sup>if <sup>6</sup>thou art the Son of God [<sup>2</sup>and] <sup>12</sup>come down from the cross. In like manner also the chief priests mocking *him* <sup>2</sup>among themselves, <sup>12</sup>with the scribes <sup>1</sup>and elders, <sup>12</sup>said, He saved others: himself he cannot save. <sup>2</sup>Let the Christ, [<sup>1</sup>He is] <sup>12</sup>the King of Israel [<sup>1</sup>let him] <sup>12</sup>now come down from the cross, <sup>2</sup>that we may see and believe [<sup>1</sup>and we will believe on him]. <sup>d1</sup>He

§152. *c* Psa. 22:18, *id.*

*d* Matt. 27:54 (§ 156), “the centurion, and they that were with him watching Jesus.”

§153. *a* Psa. 109:25, “I became also a reproach unto them: *when* they looked upon me they shook their head.” 22:7.

*b* Matt. 26:61 (§ 143). John 2:19 (§ 23), “Jesus . . . said, . . . Destroy this temple, and in three days I will raise it up.”

*c* Matt. 26:63 (§ 143), “the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said.”

*d* Psa. 22:8, “He trusted on the LORD, *that* he would deliver him: let him deliver him, seeing he delighted in him.”



trusted on God: let him deliver him now, if he desireth him: for he said, I am the Son of God. <sup>3</sup>And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. And the soldiers also mocked him, coming to him, offering him vinegar, and saying, If thou art the King of the Jews, save thyself. <sup>1</sup>And the robbers also [<sup>2</sup>And they] <sup>1 2</sup>that were crucified with him <sup>1</sup>cast upon him the same reproach [<sup>2</sup>reproached him].

<sup>3</sup>And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily, I say unto thee, To-day shalt thou be with me in Paradise.

#### §154. HE COMMENDS HIS MOTHER TO JOHN.

(No. 84.) (*Friday, between 9 and 12 A.M.*)

John 19:25-27.

BUT there <sup>a</sup>were standing by the cross of Jesus his mother and his mother's sister, Mary the *wife* of <sup>b</sup>Cleopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, <sup>c</sup>whom he loved, he saith unto his mother, <sup>d</sup>Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

<sup>a</sup> Matt. 27:55 (§ 156), "many women were there beholding from afar, . . . among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee."

<sup>b</sup> Luke 24:18 (§ 167) [On their way to Emmaus], "one of them, named Cleopas." [Probably different persons.]

<sup>c</sup> John 13:23 (§ 133), "There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved." 20:1 (§ 160); 21:4, 7 (§ 170).

<sup>d</sup> John 2:4 (§ 22), "Jesus saith unto her, Woman, what have I to do with thee?"

## §155. THE NOONDAY DARKNESS. JESUS EXPIRES.

*Jerusalem. (Friday, 12 noon to 3 P.M., April 7, A.D. 30.) (No. 84.)*

**Matt. 27:45-50. Mark 15:33-37. Luke 23:44-45a, 46. John 19:28-30.**

<sup>2</sup>AND when [<sup>1</sup>Now from the — <sup>2</sup>And it was now about] <sup>1 2 2</sup>the sixth hour <sup>2</sup>was come: <sup>1 2</sup>there <sup>2</sup>was darkness over [<sup>2</sup>and a darkness came over] <sup>2 2</sup>the whole [<sup>1</sup>all the] <sup>1 2 2</sup>land until the ninth hour, <sup>2</sup>the sun's light failing. <sup>1 2</sup>And <sup>2</sup>at <sup>1</sup>about <sup>1 2</sup>the ninth hour <sup>2</sup>Jesus cried with a loud voice, <sup>1</sup>saying, <sup>2</sup>Eloi, Eloi [<sup>1</sup>"Eli, Eli"], <sup>1 2</sup>lama sabachthani? <sup>2</sup>(which is, being interpreted [<sup>1</sup>that is], <sup>1 2</sup>My God, my God, why hast thou forsaken me?) And some of them that stood <sup>2</sup>by [<sup>1</sup>there], <sup>1 2</sup>when they heard it, said, <sup>2</sup>Behold, <sup>1</sup>this man [<sup>2</sup>he] <sup>1 2</sup>calleth Elijah.

<sup>1</sup>After this Jesus, knowing that all things are now finished, that the scripture might be <sup>2</sup>accomplished, saith, I thirst. There was set there a vessel full of vinegar. <sup>1 2</sup>And <sup>1</sup>straightway <sup>1 2</sup>one <sup>1</sup>of them <sup>1 2</sup>ran, and <sup>1</sup>took [<sup>2</sup>filling — <sup>1</sup>so they put] <sup>1 2 2</sup>a sponge, <sup>1</sup>and filled it with [<sup>2 2</sup>full of] <sup>1</sup>the <sup>1 2 2</sup>vinegar, <sup>1</sup>and <sup>1 2</sup>put it on a reed, <sup>1</sup>of [<sup>1</sup>upon] <sup>1</sup>hyssop, and brought it to his mouth [<sup>1 2</sup>and gave him] <sup>1 2</sup>to drink. <sup>1</sup>And the rest said [<sup>2</sup>saying], <sup>1 2</sup>Let be: let us see whether Elijah cometh to <sup>2</sup>take him down <sup>1</sup>and <sup>1</sup>save him.

<sup>1</sup>When Jesus therefore had received the vinegar, he said, It is finished: <sup>1 2 2</sup>and [<sup>1 2 2</sup>Jesus] <sup>1</sup>crying [<sup>1</sup>cried] <sup>1</sup>again <sup>1 2</sup>with [<sup>2</sup>uttered] <sup>1 2 2</sup>a loud voice, <sup>1</sup>he <sup>2</sup>said, Father, <sup>1</sup>into thy hands I commend my spirit: and having said this [<sup>1</sup>and] <sup>1</sup>he bowed his head, and gave [<sup>1</sup>and yielded] <sup>1 2</sup>up his spirit [<sup>2</sup>and <sup>2</sup>he <sup>2 2</sup>gave up the ghost].

*a See Amos 8:9, "It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day."*

*b Heb. 5:7, "Who in the days of his flesh . . . offered up prayers and supplications with strong crying and tears unto him that was able to save him from death."*

*c Psal. 22:1, "My God, my God, why hast thou forsaken me?"*

*d Psal. 69:21, "In my thirst they gave me vinegar to drink."*

*e Psal. 31:5, "Into thy hand I commit my spirit." 1 Pet. 2:23,*



## §156. VARIOUS PORTENTS. THE CENTURION. THE WOMEN AT THE CROSS.

(No. 84.) (*Friday, between 1 and 3 P.M.*)

Matt. 27:51-56. Mark 15:38-41. Luke 23:45b, 47-49.

<sup>1 2 3</sup>AND <sup>1</sup>behold <sup>1 2 3</sup>the <sup>a</sup>veil of the temple was rent <sup>1 2</sup>in twain <sup>3</sup>in the midst <sup>1 2</sup>from the top to the bottom: <sup>1</sup>and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

<sup>1</sup>Now [<sup>2 3</sup>And] <sup>2 3</sup>when <sup>1 2 3</sup>the centurion, <sup>2</sup>who stood by over against him, <sup>1</sup>and they that were with him <sup>b</sup>watching Jesus, <sup>2</sup>saw that he so gave up the ghost, <sup>5</sup>and [<sup>1</sup>when they] <sup>1 3</sup>saw <sup>1</sup>the earthquake, and the things that were [<sup>3</sup>what was] <sup>1 3</sup>done, <sup>3</sup>he glorified God; saying, Certainly this was a righteous man, <sup>5</sup>and they <sup>1</sup>feared exceedingly, saying [<sup>2</sup>he said], <sup>1 2</sup>Truly this <sup>2</sup>man <sup>1 2</sup>was the Son of God. <sup>3</sup>And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. And all his acquaintance, and [<sup>2</sup>And there were] <sup>2</sup>also [<sup>1</sup>And] <sup>1</sup>many <sup>1 2</sup>women <sup>1</sup>were there <sup>5</sup>and [<sup>3</sup>the women that <sup>c</sup>followed with him from Galilee] <sup>3</sup>stood <sup>d</sup>afar off, seeing these things [<sup>1 2</sup>beholding from afar], <sup>2</sup>who, when he was in Galilee, followed him, and ministered unto him: <sup>5</sup>and <sup>1</sup>who had followed <sup>5</sup>him [<sup>1</sup>Jesus] <sup>1</sup>from Galilee, ministering unto him: <sup>1 2</sup>among whom <sup>2</sup>were [<sup>2</sup>both — <sup>1</sup>was] <sup>1 2</sup>Mary Mag-

*a* Exod. 26:31, 33 [For the tabernacle], "Thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: . . . the veil shall divide . . . between the holy *place* and the most holy." 2 Chro. 3:14 [a similar veil for the temple of Solomon].

*b* Matt. 27:36 (§ 152), "they [the soldiers] sat and watched him there."

*c* Luke 8:2 (§ 49).

*d* Psa. 38:11, "My lovers and my friends stand aloof . . . and my kinsmen stand afar off."





## §158. HIS BODY TAKEN FROM THE CROSS AND BURIED.

*(Friday, between 3 and 6 P.M.) (No. 85.)*

Matt. 27:57-61. Mark 15:42-47. Luke 23:50-56. John 19:38-42.

<sup>4</sup>AND after these things, <sup>1 2 3</sup>and <sup>1 2</sup>when even was <sup>2</sup>now <sup>1 2</sup>come, <sup>2</sup>because it was the Preparation, that is, the day before the sabbath, <sup>3</sup>behold, <sup>1 2</sup>there came <sup>1 3</sup>a <sup>1 3</sup>rich <sup>1 3</sup>man [<sup>1</sup>from Arimathæa], named <sup>1 2 3 4</sup>Joseph, <sup>2 4</sup>of Arimathæa, <sup>3</sup>a city of the Jews (<sup>1</sup>who also himself was [<sup>4</sup>being] <sup>4</sup>a [<sup>1</sup>Jesus'] <sup>1 4</sup>disciple <sup>4</sup>of Jesus, but secretly <sup>4</sup>for fear of the Jews) [<sup>3</sup>who was] <sup>2 3</sup>a councillor <sup>2</sup>of honourable estate, <sup>3</sup>a good man and a righteous (he had not consented to their counsel and deed) [<sup>3</sup>a man of Arimathæa (a city of the Jews)], <sup>2 3</sup>who <sup>2</sup>also himself <sup>2 3</sup>was <sup>6</sup>looking for the kingdom of God. <sup>1 3</sup>This man went [<sup>2</sup>and he] <sup>2</sup>boldly [<sup>2</sup>went] in unto [<sup>1 3</sup>to] <sup>1 2 3</sup>Pilate, and <sup>1 2 3 4</sup>asked <sup>4</sup>of <sup>5</sup>him [<sup>4</sup>Pilate] <sup>4</sup>that he might take away [<sup>1 2 3</sup>for] <sup>1 2 3 4</sup>the body of Jesus. <sup>2</sup>And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. <sup>2 4</sup>And <sup>2</sup>when he learned it of the centurion [<sup>1</sup>Then] <sup>1 4</sup>Pilate <sup>4</sup>gave <sup>5</sup>Joseph [<sup>4</sup>him] <sup>4</sup>leave; <sup>5</sup>and <sup>1</sup>commanded [<sup>2</sup>he granted] <sup>2</sup>the corpse [<sup>1</sup>it] <sup>1</sup>to be given up <sup>2</sup>to <sup>5</sup>him [<sup>2</sup>Joseph]. <sup>4</sup>He came therefore <sup>2</sup>and taking down <sup>4</sup>his body took <sup>5</sup>it [<sup>4</sup>and (took away his body)] <sup>4</sup>away. And there came also <sup>6</sup>Nicodemus (he who at the first came to him by night), bringing a mixture of myrrh and aloes, about a hundred pound *weight*. So they took the body of Jesus, and <sup>4</sup>bound it with the

*a* John 9:20-22 (§ 84); 12:42 (§ 125), "Nevertheless, even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue."

*b* Luke 2:25 (§ 11), "this man [Simeon] was righteous and devout, looking for the consolation of Israel." 36:38.

*c* John 3:1 (§ 24), "Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night." 7:50 (§ 81) [where he defends Jesus].

*d* See Acts 5:5, 6, "the young men arose and wrapped him [Ananias, fallen dead] round, and they carried him out and buried him."

spices in 'clean 'linen cloths ('which Joseph had 'bought) 'as the custom of the Jews is to bury. 'And Joseph ['took the body, and wrapped it in a (clean) linen cloth, and] laid it in his own new tomb, which he had hewn out in the rock ['And he (bought) a linen cloth, (and taking) him (down,) wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock]: 'and he rolled a 'great 'stone 'against ['to] 'the door of the tomb, 'and departed. 'Now in the place where he was crucified there was a garden: and in the garden 'this ['a] 'new 'tomb wherein was never man yet laid. There then because ['And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And] 'it was the day 'of the 'Jews' 'Preparation ('for the tomb was nigh at hand) they laid Jesus: 'and the sabbath drew on. 'And Mary Magdalene 'was there 'and ['the other] 'Mary 'the *mother* of Joses, 'sitting over against the sepulchre. 'And 'the women, that had come with him out of Galilee, followed after, and 'beheld 'the tomb, and how his body ['where he] 'was laid. 'And they returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment.

### §159a. THE SEPULCHRE SEALED AND GUARDED.

*Jerusalem. Seventh Day of the Week. (Saturday.)*

Matt. 27:62-66.

Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, "After three days I

*e* Isa. 53:9, "He made his grave with the wicked, and with the rich in his death."

*f* Matt. 27:62 (§ 159a).

*g* Luke 8:1 (§ 49), "He went about through cities and villages, . . . and with him the twelve, and certain women."

*a* Matt. 16:21 (§ 70b). Mark 8:31 (§ 55). Luke 24:6 (§ 162), "He is not here, but is risen: remember how he spake unto you . . . saying that the Son of man must be . . . crucified, and the third day rise again."



rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard; go, make it *as* sure as ye can. So they went, and made the sepulchre sure, 'sealing the stone, the guard being with them.

### §159b. THE WOMEN BUY SPICES.

*First Day of the Week, beginning with sunset of the Seventh. (Probably Saturday, between 6 and 9 P. M.)*

Mark 16:1.

AND when the sabbath was passed, Mary Magdalene, and Mary the *mother* of James, and Salome, "bought spices, that they might come and anoint him.

*b* Dan. 6:17, "A stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords."

*a* "Bought spices" [The C. V. reads "had bought spices"]. See Luke 23:56 (§ 158) [On Friday after the crucifixion the women] "returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment." [Evidently some spices were prepared Friday afternoon and some were purchased Saturday after sundown, as soon as their sabbath had ended].

## PART X.

### CHRIST'S RESURRECTION: HIS SUBSEQUENT APPEARANCES AND ASCENSION. THE GREAT FORTY DAYS.

#### §160. THE RESURRECTION. VISIT OF THE WOMEN.

*Jerusalem. First Day of the Week. (Sunday A.M., April 9, A.D. 30.)*

Matt. 28:1-4. Mark 16:2-4. Luke 24:1, 2. John 20:1.

<sup>1</sup>AND behold, there was a great earthquake; for an <sup>a</sup>angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as <sup>b</sup>lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men.

<sup>1</sup> <sup>4</sup>NOW [<sup>1</sup> <sup>bb</sup>late on the sabbath day — <sup>2</sup>And] <sup>2</sup>very [<sup>4</sup>on the first day of the week cometh Mary Magdalene] <sup>2</sup> <sup>4</sup>early, <sup>4</sup>while it was yet dark, <sup>1</sup>as it began to dawn toward [<sup>3</sup>But <sup>2</sup> <sup>3</sup>on] <sup>1</sup> <sup>2</sup> <sup>3</sup>the first day of the week, <sup>1</sup>came Mary Magdalene and the <sup>c</sup>other Mary [<sup>1</sup>to see the sepulchre. — <sup>2</sup>they come to the tomb when the sun was risen. — <sup>3</sup>at early dawn, they came] <sup>3</sup> <sup>4</sup>unto the tomb, <sup>3</sup>bringing <sup>d</sup>the spices which they had prepared. <sup>2</sup>And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is <sup>c</sup>rolled back (for it was exceeding great) [<sup>3</sup>And they found the stone rolled away from the tomb. — <sup>4</sup>and seeth the stone taken away from the tomb].

*a* Luke 24:4 (§ 162).

*b* Dan. 10:5 [In a vision], "Behold a certain man clothed in linen, . . . and his face as the appearance of lightning."

*bb* [An indefinite expression in the original, literally, *Late in the sabbath*, or, perhaps, *After the sabbath*.—Clark.]

*c* Matt. 27:56 (§ 156), "Mary the mother of James and Joses."

*d* Luke 23:56 (§ 158). See note *a* (§ 159b).

*e* Matt. 27:66 (§ 159a.)



§161. MARY MAGDALENE RUNS TO TELL PETER AND JOHN.

(*Sunday A.M.*)

John 20:2.

‘MARY MAGDALENE [<sup>‘she</sup>] ‘runneth therefore, and cometh to Simon Peter, and to the other disciple, “whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

§162. TWO ANGELS APPEAR TO THE WOMEN. SOME OF THEM ARE SPEECHLESS WITH FEAR AND AMAZEMENT, OTHERS RUN TO TELL THE DISCIPLES.

(*Sunday A.M.*)

Matt. 28:5-8. Mark 16:5-8. Luke 24:3-8.

‘AND ‘the women [<sup>‘they</sup>] ‘entered “in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold [<sup>‘And entering into the tomb, they saw a young man sitting on the right side</sup>], ‘two ‘men stood by them ‘arrayed ‘in dazzling [<sup>‘in a</sup>] ‘white [<sup>‘robe</sup>] ‘apparel; ‘and they were amazed. ‘And as they were affrighted, and bowed down their faces to the earth, [<sup>‘And</sup>] ‘the angel answered and said unto the women, Fear not ye: [<sup>‘And he saith unto them</sup>] ‘be not amazed: ‘for I know that ‘ye seek Jesus, ‘the Nazarene, ‘who hath been crucified. [<sup>‘they said unto them.</sup>] ‘Why seek ye the living among the dead? [<sup>‘he is</sup>

§161. *a* John 19:28 (§ 154) [On the cross Jesus commends his mother to] “the disciple standing by whom he loved.”

§162, *a* Luke 24:1 (§ 160), “on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.”

*b* John 20:11 (§ 164). Acts 1:10.

risen;] ' ' 'He is not here; 'but ['for he] ' 'is 'risen, 'even as he said. 'Remember how he spake unto you when he was yet in Galilee, saying that the 'Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. 'Come, see the place where the Lord lay. 'Behold, the place where they laid him! 'And go quickly, and ['But go] ' 'tell his disciples 'and Peter, 'He is risen from the dead: and lo, ' 'he 'goeth before you into Galilee: there shall ye see him, 'as he said unto you. 'Lo, I have told you. 'And they 'remembered his words. 'And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

'And 'others ['they] 'went out, and fled from the tomb: for trembling and astonishment had come upon them: and they said nothing to any one: for they were afraid.

### §163. PETER AND JOHN VISIT THE SEPULCHRE AND GO AWAY.

*Jerusalem. First Day of the Week. (Sunday, A.M.)*

Luke 24:12. John 20:3-10.

'BUT ' 'Peter 'therefore 'arose, and 'went forth, and the other disciple, and they went toward ['ran unto] ' 'the tomb. 'And they ran both together: and the other disciple outran Peter, and came first to the tomb: and stooping and looking in, he seeth the linen cloths lying: yet entered he not

c Matt. 12:40 (§ 50b) [Jesus said], "as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth." [According to the Jewish mode of reckoning time, the odd parts of a day were reckoned as a whole day and night, so in 1 Sam. 30:12.—*Clark.*] 16:21 (§ 70b); 17:23 (§ 73) and 20:19 (§ 107).

d Mark 8:31 (§ 70b), "he began to teach them, that the Son of man must suffer many things, . . . and be killed, and after three days rise again." 9:31 (§ 73).

e Matt. 26:32 (§ 135), "after I am raised up, I will go before you into Galilee."

f See John 2:21, 22 (§ 23), "He spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this."



in. Simon Peter therefore also cometh, following him, and entered into the tomb; <sup>3</sup> <sup>4</sup>and <sup>3</sup>stooping and looking in, he seeth [<sup>4</sup>he beholdeth] <sup>3</sup> <sup>4</sup>the <sup>4</sup>linen cloths <sup>4</sup>lying <sup>3</sup>by themselves; <sup>4</sup>and the <sup>4</sup>napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself, <sup>3</sup>and he departed [<sup>3</sup>to his home], wondering at that which was come to pass.

<sup>4</sup>Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. For as yet they knew not the <sup>4</sup>scripture, that he must rise again from the dead.

<sup>4</sup>So the disciples went away again unto their own home.

#### §164. ANGELS FIRST, AND THEN JESUS APPEAR TO MARY MAGDALENE.

*Jerusalem. (No 86.) First Day of the Week.*

Mark 16:9. John 20:11-17.

<sup>2</sup>Now when he was risen early on the first day of the week, he appeared first to <sup>4</sup>Mary Magdalene, from whom he cast out seven demons.

[<sup>4</sup>But] <sup>4</sup>Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she <sup>4</sup>had thus said, she turned herself back, and beholdeth

*a* John 19:40 (§ 158), "So they [Joseph and Nicodemus] took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury."

*b* John 11:43 (§ 101), "Lazarus . . . that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin."

*c* Psa. 16:10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." See Acts 2:24-32.

*a* Luke 8:2 (§ 49), "Mary that was called Magdalene, from whom seven demons had gone out." See note on *c* (§ 49).

*b* Matt. 28:9 (§ 165) [Jesus appeared to the other women], "saying, All hail."

Jesus standing, and 'knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him in Hebrew, Rabboni: which is to say, Master. Jesus saith to her, Touch me not [Marg., or, "Take not hold on me"], for I am not yet ascended unto the Father: but go unto 'my brethren, and say to them, I ascend unto my Father, and your Father, and 'my God and your God.

§165. SOME OF THE WOMEN TELL THE DISCIPLES OF THE ANGELS: TO THE OTHERS, JESUS HIMSELF APPEARS.

*Jerusalem. (No. 86.) First Day of the Week. (Sunday, A.M.)*

Matt. 28:9-10. Mark 16:10-11. Luke 24:9-11. John 20:18.

<sup>3</sup>AND <sup>5</sup>the women <sup>3</sup>returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were [<sup>3</sup>Mary Magdelene, and] <sup>a</sup>Joanna, and Mary the *mother* of James; and the other women with them told these things unto the apostles. And these words appeared in their sight as <sup>6</sup>idle talk; and they disbelieved them. <sup>4</sup>Mary Magdalene cometh and telleth the disciples [<sup>2</sup>she went and told them] <sup>2</sup>that had been with him, as they mourned and wept, 'I have seen the Lord: and *how that* he had said

<sup>c</sup> Luke 24:15, 16 (§ 167) [On his way to Emmaus], "Jesus himself drew near and went with them. But their eyes were holden that they should not know him." John 21:4 (§ 170).

<sup>d</sup> Rom. 8:29, "For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren."

<sup>e</sup> Eph. 1:17, "The God of our Lord Jesus Christ, the Father of glory."

<sup>a</sup> Luke 8:3 (§ 49), "Joanna the wife of Chuzas, Herod's steward."

<sup>b</sup> Luke 24:25 (§ 167) [On his way to Emmaus, Jesus], "said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken!"



these things unto her. <sup>2</sup>And they, when they heard that he was alive, and had been seen of her, disbelieved. <sup>1</sup>And behold, Jesus met them (<sup>6</sup>the other women), <sup>1</sup>saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell <sup>c</sup>my brethren that they depart into Galilee, and there shall they see me.

### §166. THE REPORT OF THE WATCH.

*Jerusalem. First Day of the Week. (Sunday, April 9, A.D. 30.)*

Matt. 28:11-15.

Now while they were going, behold, some of the <sup>a</sup>guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

### §167. JESUS IS SEEN BY PETER AT JERUSALEM. JESUS JOINS HIMSELF TO TWO DISCIPLES GOING TO EMMAUS. (No. 87.)

*(Sunday, P.M.)*

Mark 16:12-13. Luke 24:13-35. 1 Cor. 15:5.

[Paul] AND he appeared to Cephas. <sup>2</sup>And after these things <sup>b</sup>Jesus [<sup>2</sup>he] <sup>2</sup>was manifested in another form unto

<sup>c</sup> John 20:17 (§ 164), "Jesus saith to her, . . . go unto my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God." Rom. 8:29. Heb. 2:11.

<sup>a</sup> Matt. 27:66 (§ 159a), "So they [the Pharisees] went, and made the sepulchre sure, sealing the stone, the guard being with them."

two of <sup>5</sup>the disciples [<sup>2</sup>them], <sup>2</sup>as they walked, on their way into the country, <sup>5</sup>thus:

[<sup>3</sup>And, behold,] <sup>3</sup>Two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. <sup>6</sup>But their eyes were holden that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named <sup>6</sup>Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, <sup>4</sup>who was a prophet <sup>6</sup>mighty in deed and word before God and all the people: and how the <sup>7</sup>chief priests and our rulers delivered him up to be condemned to death, and crucified him. But <sup>9</sup>we hoped that it was he that should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover <sup>h</sup>certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And <sup>6</sup>certain of them that were with us went to the tomb, and

*b* John 20:14 (§ 164) [Mary], "turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus." 21:4 (§ 170).

*c* John 19:25 (§ 154). See note *b* § 154.

*d* Matt. 21:11 (§ 113), "the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee." Luke 7:16 (§ 46). John 4:19 (§ 27).

*e* See Acts 7:22, "Moses . . . was mighty in his words and works."

*f* Luke 23:1 (§ 144b).

*g* Acts 1:6, "They . . . asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?"

*h* Luke 24:10 (§ 165).

*i* Luke 24:12 (§ 163), "Peter arose, and ran unto the tomb,"



found it even so as the women had said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! <sup>k</sup>Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from <sup>l</sup>Moses and from <sup>m</sup>all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. <sup>n</sup>And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, <sup>o</sup>he took the bread, and blessed; and breaking *it* he gave to them. And their eyes were opened, and they knew him: and he <sup>p</sup>vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

<sup>3</sup>And they rose up that very hour, <sup>2</sup>and [<sup>2</sup>they] went away, <sup>3</sup>and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

<sup>2</sup>And <sup>6</sup>they <sup>2</sup>told it unto the rest: neither believed they them.

*k* Luke 24:46 (§ 172b) [Jesus in his parting instructions said], "Thus it is written, that the Christ should suffer, and rise again from the dead the third day." Acts 17:2.

*l* Gen. 3:14 and 22:15,18, "The angel of the LORD said, . . . In thy seed shall all the nations of the earth be blessed." Deut. 18:15. See note *c* § 21.

*m* Psa. 16:9. Isa. 7:14; 9:6. See note *h*, § 4; also *u* and *v*, § 6.

*n* See Acts 16:15, "And she constrained us."

*o* Matt. 14:19 (§ 61), "he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake." See § 66b, § 131a and § 134 on giving thanks.

*p* Luke 4:30 (§ 30), "But he passing through the midst of them went his way." John 8:58 (§ 83).

§168. JESUS APPEARS TO THE APOSTLES. THOMAS  
BEING ABSENT.

*Jerusalem. (No 88.) Evening following the First Day of the Week.  
(Sunday, between 6 and 9 P. M.)*

Mark 16:14. Luke 24:36-43. John 20:19-25. 1 Cor. 15:5.

<sup>2</sup>AND afterward he was manifest unto <sup>a</sup>the eleven [Paul, "to the twelve"] themselves, as they sat at meat, <sup>5</sup>in this manner: <sup>4</sup>When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews: <sup>3</sup>and as they spake these things, <sup>4</sup>Jesus came and [<sup>3</sup>he] <sup>3</sup>himself <sup>3</sup>stood in the midst <sup>3</sup>of them; <sup>3</sup>and saith unto them, Peace *be* unto you. <sup>3</sup>But they were terrified and affrighted, and supposed that they beheld a <sup>6</sup>spirit. <sup>2</sup>And he upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen. <sup>3</sup>And he said unto them, Why are ye troubled? And wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye behold me having.

<sup>3</sup>And when he had said this, he shewed <sup>4</sup>unto <sup>3</sup>them his hands <sup>3</sup>and his feet <sup>4</sup>and his side. <sup>3</sup>And while they still disbelieved <sup>b</sup>for joy, and wondered, he said unto them, Have ye here anything <sup>c</sup>to eat? And they gave him a piece of broiled fish. And he took it, and did eat before them.

<sup>4</sup>The disciples therefore <sup>c</sup>were glad, when they saw

*a* Acts 10:40, "Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead."

*b* Mark 6:19 (§ 62a), "but they, when they saw him walking on the sea, supposed that it was an apparition." *bb* See Gen. 45:28.

*cc* John 21:5 (§ 170) [at sea of Galilee], "Jesus . . . saith, . . . have ye aught to eat?"

*c* John 16:22 (§ 136c), "ye therefore now have sorrow: but I will see you again, and your heart shall rejoice."



the Lord. Jesus therefore said to them again, Peace *be* unto you: as the Father hath sent me, even <sup>d</sup>so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: <sup>e</sup>whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

<sup>f</sup>But Thomas, one of the twelve, <sup>g</sup>called Didymus [Marg., that is, "Twin"], was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

### §169. JESUS AGAIN APPEARS TO THE APOSTLES. THOMAS BEING PRESENT.

*Jerusalem.* (No. 88a.) (Sunday, April 16, A.D. 30.)

John 20:26-29.

AND after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, "Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side; and be not faithless, but believing. Thomas

<sup>d</sup> Matt. 28:18 (§ 171), "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

<sup>e</sup> Matt. 16:19 (§ 70a) [To Peter on his confession of Christ:] "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." 18:18 (§ 75b) [To the disciples:] "What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven."

<sup>f</sup> John 11:6 (§ 101).

<sup>a</sup> 1 John 1:1, "That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life . . . declare we unto you also."

answered and said unto him, My Lord and <sup>b</sup>my God. Jesus saith unto him, Because thou hast seen me, thou hast believed; <sup>c</sup>blessed *are* they that have not seen, and *yet* have believed.

## §170. JESUS APPEARS TO SEVEN DISCIPLES AT THE SEA OF GALILEE.

(*April A.D. 30.*) (No. 89.)

Matt. 28:16a. John 21:1-24.

<sup>1</sup>BUT the eleven disciples went into Galilee. <sup>2</sup>After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. There were together Simon Peter, and Thomas called Didymus [Marg., that is "twin"] and "Nathanael of Cana in Galilee, and the <sup>b</sup>sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples <sup>c</sup>knew not that it was Jesus. <sup>d</sup>Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. And he said unto them, <sup>e</sup>Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. <sup>f</sup>That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it

§169. <sup>b</sup> See note *i* on John 5:18 (§ 39) [Jesus], "making himself equal with God."

<sup>c</sup> 2 Cor. 5:7, "For we walk by faith, not by sight."

§170. <sup>a</sup> John 1:45, "Philip findeth Nathanael;" and 1:47 (§ 21).

<sup>b</sup> Matt. 4:21 (§ 32), "He saw other two brethren, James the son of Zebedee, and John his brother."

<sup>c</sup> See John 20:14 (§ 164).

<sup>d</sup> See note *cc* Luke 24:41 (§ 168).

<sup>e</sup> Luke 5:4 (§ 32), "He said unto Simon, Put out into the deep, and let down your nets for a draught."

<sup>f</sup> John 13:23 (§ 133); 19:26 (§ 154); 20:2 (§ 161), and on *n* below.



was the Lord, he girt his coat about him (for he was naked) [Marg., or, "had on his under garments only"], and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto them, <sup>g</sup>Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou, knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is now the <sup>h</sup>third time that Jesus was manifested to the disciples, after that he was risen from the dead.

<sup>i</sup>So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, <sup>\*</sup>lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I †love thee. He saith unto him, 'Feed my lambs. He saith to him again a second time, Simon, *son* of John, <sup>\*</sup>lovest thou me? He saith unto him, Yea, Lord; thou knowest that I †love thee. He saith unto him, <sup>j</sup>Tend my sheep. He saith unto him the third time, Simon, *son* of John, †lovest thou me? Peter was grieved because he said unto him the third time, †Lovest thou me? And he said unto him, Lord, <sup>k</sup>thou knowest all things; thou knowest that I †love thee. Jesus saith unto him, Feed my

<sup>g</sup> Acts 10:40. See note *a* § 168.

<sup>h</sup> [The third time when the disciples were together.] See John 20:19, 26 (§ 168).

<sup>i</sup> See Matt. 18:2 (§ 75a) § 105 [blessing little children].

<sup>j</sup> Acts 20:28, "Take heed unto yourselves, and to all the flock." Heb. 13:20 1 Pet. 2:25.

<sup>k</sup> John 16:30 (§ 136c), "Now know we that thou knowest all things."

<sup>\*</sup> † See note on page 353.

sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but 'when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved, following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee? This is the disciple who beareth witness of these things, and wrote these things: and we know that his witness is true.

*l* Acts 12:3, 4, "He proceeded to seize Peter also, . . . and . . . he put him in prison, and delivered him to four quaternions of soldiers to guard him."

*m* 2 Pet. 1:14, "knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me."

*n* See on *f* above.

*o* Matt. 16:27, 28 (§ 70b), "For the Son of man shall come in the glory of his Father with his angels." 25:31 (§ 128).

*p* John 19:35 (§ 157), "he that hath seen hath borne witness, and his witness is true."

\*† [Two different Greek words are here translated *love*, the first one, \*ἀγαπάω, is generally used to denote a pure spiritual affection, as God's love to man, or man's love to God; while the second one, shown by the †, φιλέω, implies a warmth of feeling between friends. To Christ's first two questions, Peter, now since his denials, profoundly sensible of his own weakness, could not venture to promise the high spiritual love called for by and due to his divine Master, but could only give assurance of his own fervent personal affection. On asking the question the third time, Christ graciously adopts the word employed by Peter, and now speaks to him again as a friend.—Cf. *Dr. Roberts, of the English Revision Committee.*]



# §171. JESUS APPEARS TO ABOVE FIVE HUNDRED BRETHREN ON A MOUNTAIN.

*Galilee. (No. 90.) (May, A.D. 30).*

Matt. 28:16b-20. Mark 16:15-18. 1 Cor. 15:8.

(<sup>1</sup>THE eleven disciples went) [<sup>1</sup>into Galilee] unto the mountain where Jesus had appointed them. [Paul] Then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep. <sup>1</sup>And when they saw him, “they worshipped *him*: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

<sup>2</sup>And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall <sup>b</sup>they cast out demons; they shall speak with new <sup>c</sup>tongues; they shall “take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on <sup>c</sup>the sick, and they shall recover.

<sup>1</sup>Go ye therefore, and make disciples <sup>f</sup>of all the nations, baptizing them into the name of the Father and of the

*a* [An act of reverence whether paid to man or to God.] [Offered to Jesus.] Matt. 2:2, 11 (§ 12) [by the Magi]; 8:2 (§ 35) [by a leper]. Mark 5:6 (§ 55) [by the maniac at Gadara]. Matt. 9:18 (§ 56) [by Jairus]; 14:33 (§ 62a) [by the disciples in the boat]; 15:25 (§ 65) [by the Syrophœnician woman]; 20:20 (§ 108) [by the mother of the sons of Zebedee]; 28:9 (§ 165) [by the women], and Luke 24:52 (§ 172b) [by the disciples at his ascension].

*b* Luke 10:17 (§ 85). Acts 8:7; 16:16.

*c* Acts 2:1, 4. “When the day of Pentecost was now come, . . . they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.” 10:45; 19:1, 5.

*d* Acts 28:3, 5 [Paul at Melita].

*e* Acts 28:8. See *d* above.

*f* Isa. 52:10. Luke 24:47 (§ 172b). Acts 2:38, 39.

Son and of the Holy Spirit: 'teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

§172a. HE IS SEEN OF JAMES AND THEN OF THE APOSTLES.

*Jerusalem. (No. 91.)*

Acts 1:3. 1 Cor. 15:7.

[Paul] THEN he appeared to James: then to all the apostles: [Acts] to whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God.

§172b. HE GIVES PARTING INSTRUCTION. THE ASCENSION.\*

*Jerusalem (No. 91.) Bethany (No. 92.) (Thursday, May 18, A.D. 30.)*

Mark 16:19-20. Luke 24:44-53. Acts 1:4-12.

'AND he said unto them, "These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. 'Then opened he their mind, that they might understand the scriptures; and he said unto them, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and 'remission of sins should be preached in his name unto

*g* Acts 2:42.

\*The account taken from Acts is indicated by \*.

*a* Matt. 16:21 (§ 70b); § 73 and 107. *b* Acts 16:14.

*c* Acts 16:2, 3.

*d* Acts 13:38, "Through this man is proclaimed . . . remission of sins.,



‘all the nations, beginning from Jerusalem. ‘Ye are witnesses of these things.

‘And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father. ‘And behold, ‘*said he*, ‘I ‘send forth the promise of my Father upon you, ‘which ye heard from me: ‘but tarry ye in the city, until ye be clothed with power from on high: ‘for ‘John indeed baptized with water; but ye shall be baptized in [Marg., or, “with”] the Holy Spirit not many days hence.

‘They therefore, when they were come together, asked him, saying, Lord, dost thou at this time ‘restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the ‘Holy Spirit is come upon you: and ye shall be my ‘witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

‘So then the Lord Jesus, after he had spoken unto them ‘these things [‘And he] ‘led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them. And “it came to pass, while he blessed them, he parted from them, and ‘as they were looking, he

*e* Psa. 22:27, “All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.”

*f* John 15:27 (§ 136b), “ye also bear witness, because ye have been with me from the beginning.” Acts 1:8, 21; 2:14, 32 and 3:12, 14.

*g* Joel 2:28, “I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy.” John 14:16 (§ 136a).

*h* Matt. 3:11 (§ 16), “I indeed baptize you in water unto repentance: but he that cometh after me . . . shall baptize you in the Holy Spirit and fire.” Acts 2:1, 4.

*i* Isa. 1:26, “I will restore thy judges as at the first, and thy counsellors as at the beginning.”

*k* See on *g* and *h* above.

*l* Acts 2:32, “This Jesus did God raise up, whereof we all are witnesses.”

*m* 2 Kings 2:11 [Of Elijah and Elisha], “It came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.” John 20:17 (§ 164). Eph. 4:8.

was <sup>n</sup>taken up: and a cloud received him out of their sight, <sup>o</sup>and he <sup>p</sup>was <sup>q</sup>carried up <sup>r</sup>and <sup>s</sup>received [<sup>t</sup>up] <sup>u</sup>into heaven, <sup>v</sup>and <sup>w</sup>sat down at the right hand of God. <sup>x</sup>And while they were looking steadfastly into heaven as he went, behold, two men stood by them in <sup>y</sup>white apparel: who also said, <sup>z</sup>Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, <sup>a</sup>shall so come in like manner as ye beheld him going into heaven.

<sup>b</sup>And <sup>c</sup>they worshipped him, and returned to Jerusalem with great joy: and were continually <sup>d</sup>in the temple, blessing God.

<sup>e</sup>And they went forth, and preached everywhere, the Lord working with them, and <sup>f</sup>confirming the word by the signs that followed. Amen.

### §173. CONCLUSION OF JOHN'S GOSPEL.

John 20:30-31; 21:25.

MANY other signs therefore did Jesus in the presence of the disciples, which are not written in this book: "but these are written, that ye may believe that Jesus is the

<sup>n</sup> 1 Tim. 3:16, "Without controversy great is the mystery of godliness; He . . . was manifested in the flesh, . . . received up in glory."

<sup>o</sup> Psa. 110:1, "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Acts 7:55.

<sup>p</sup> Matt. 28:3 (§ 160), "His appearance was as lightning, and his raiment white as snow." Mark 16:5. Luke 24:4 (§ 162). John 20:11 (§ 164). Acts 10:3.

<sup>q</sup> Acts 2:7, "Behold, are not all these who speak, Galilæans?" 13:30.

<sup>r</sup> Dan. 7:13, "I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of Days." Matt. 24:30. Mark 13:26 and Luke 21:27 (§ 126b). John 14:2 (§ 136a). Rev. 1:7.

<sup>s</sup> Matt. 28:16 (§ 171). See note *a*, § 171.

<sup>t</sup> Acts 2:46.

<sup>u</sup> Acts 5:12, "And by the hands of the apostles were many signs and wonders wrought among the people."

<sup>a</sup> Luke 1:4 (§ 2) [From Luke's preface], "To write unto thee in order, . . . that thou mightest know the certainty concerning the things wherein thou wast instructed."



Christ, the Son of God; and <sup>b</sup>that believing ye may have life in his name.

And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

*b* John 3:15, 16 (§ 24); 5:24 (§ 39). 1Pet. 1:8, 9, "Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, *even* the salvation of *your* souls."

THE END.

A BRIEF HISTORY  
OF THE  
TRANSLATIONS OF THE ENGLISH BIBLE;  
ALSO,  
AN ACCOUNT OF THE SEPTUAGINT AND VULGATE.

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THE Bible was written in the languages which were spoken by the people for whom its different parts were originally prepared.

The Old Testament was given in Hebrew (except a small portion, viz.: a few words of Gen. 31:47 and Jer. 10:11, and of Ezra 4:8 to 6:18 and 7:12-26, and of Dan. 2:4 to 7:28, which was in the cognate dialect, Chaldaic), and the New Testament was given in Greek. It is a remarkable fact that both the Hebrew and the Greek became in turn practically dead languages very soon after the completion of each scripture canon, the former giving way to the latter as the result of the conquest of Alexander, and the latter yielding to the Latin when the supremacy of the Romans had become general. Thus these languages became, as it were, sealed up, and their words no longer subject to the changes incident to all living languages.

THE SEPTUAGINT (*seventy*).—This the most important of the ancient versions of the Old Testament Scriptures, is supposed to have been made at Alexandria about 285 B.C., by order of Ptolemy Philadelphus. Most of the books of the Old Testament are known to us by the Greek names



first used in this translation; thus, Genesis means beginning; Exodus, departure (from Egypt); Deuteronomy, the second (giving of) the law, etc. Some portions of this version, noticeably the five books of Moses, are said to be much more accurate than others, thus showing different grades of scholarship. This was the version in common use at the time of Christ, and both he and the apostles freely quoted from it, and this is the chief reason that the Old Testament quotations, which we find in the New Testament so often differ from the words as found in the Old Testament itself.

THE VULGATE.—The received Latin version of the Bible. It was completed by Jerome in 405 A.D. He drew largely upon the Septuagint, and also upon somewhat imperfect original MSS., and did much of his work hurriedly, so that his version contains many errors, as he himself admitted. The Clementine edition of this version is the present standard of the Romish church.

But notwithstanding their errors, the Vulgate and the Septuagint are very important versions, and highly prized by all Biblical scholars.

During the Dark Ages, for a period of nearly one thousand years, the Bible in the native tongue of the people was practically a closed book, and remained so until the days of the great John Wycliffe in the fourteenth century. During this dark time a few straggling rays of Biblical light were here and there seen, as when in the seventh century, Cædmon translated the Psalms into English poetry, and in the eighth century the venerable Bede translated some of the Gospels into English prose, and in the tenth century King Alfred translated a small portion of the New Testament.

WYCLIFFE'S TRANSLATION.—To the learned and courageous John Wycliffe, however, belongs the great honor of having made the first translation of the whole Bible into English. He commenced his labors in 1375, and finished

the New Testament in 1380, and the Old Testament in 1384, the last date being just one hundred years before the birth of Luther. The heroic life of Wycliffe is thrillingly interesting and ought to be familiar to all. The study of his life and times will cause the Christian to appreciate as never before the inestimable value of the Holy Scriptures in his own tongue. At that time the printing press was unknown, and every copy of the Bible had to be made by hand. So anxious were the people to obtain the word of God that they often gave a load of hay for a few chapters of St. James or St. Paul. Some gave the savings of years for the same object. Men even gave \$40 to \$50 for a little tract of Wycliffe's, containing scripture texts. It then required nearly three years to make a copy of the whole Bible, at a cost of about \$1,500.\*

We now come down about one hundred and fifty years to the second great period in the history of the English Bible, viz.: that of the martyr,

WILLIAM TYNDALE.—Between the time of Wycliffe and Tyndale the art of printing had been invented, thus enabling the latter to print the larger part of his version which he completed in 1530. From the time of the printing of Tyndale's New Testament in 1525 till 1611, when King James' version appeared, no less than seven different translations and revisions of the English Bible were issued, but nearly all of them had Tyndale's version as their principal model and basis. Of the Protestant versions the most important ones were Matthews', Coverdale's, Cranmer's or the Great Bible, Genevan, Bishops', and King James'. The Roman Catholics translated the New Testament at Rheims in 1452, and the Old Testament at Douay in 1609, both from the Latin Vulgate. Cranmer's, or the Great Bible, already mentioned, was issued in 1541, and

\*The American Bible Society, Bible House, Astor Place, New York city, now furnish the entire Bible, C. V., in cloth, Agate ed., for 25 cents, and the New Testament for 5 cents.



was the first authorized version of the English Bible. The Psalms of this version are still retained in the book of Common Prayer of the Protestant Episcopal Church.

THE GENEVAN VERSION, so-called from its place of issue, was completed in 1560 under the leadership of John Calvin. It was very popular, and continued to be printed long after the first appearance of King James' version. Indeed, as late as 1649, thirty-eight years after the latter version was first issued, we find that popular favor was sought for it by its being printed with the Geneva notes. The Genevan version was the first one to use the divisions of chapter and verse.

THE KING JAMES VERSION, the C. V. of our day, was first issued in 1611. It was not a new translation, but a revision of former translations, the principal model and basis of which, as previously stated, was Tyndale's version. But upon the whole it surpassed all its predecessors, and is probably the best version ever made for public use. "It reveals," says a member of the American Revision Committee, "an easy mastery of the rich resources of the English language, and blends with singular felicity Saxon force and Latin melody. Even its prose reads like poetry, and sounds like music. Its best recommendation is its universal adoption and use in every Protestant church and household that speaks the English tongue. It has admirably served its purpose for more than two hundred and fifty years, and is so interwoven with English and American literature that it can never be entirely superseded. Next to Christianity itself, the version of 1611 is the greatest boon which a kind Providence has bestowed upon the English race.

"But with all its acknowledged excellencies, it is the product of imperfect men, and has innumerable minor errors and defects. This has long since been felt by those who know it best and love it most. It may be greatly improved without sacrificing any of its merits. The

translators had sound principles, except that of \* unnecessary variations in renderings, and they made the best use of their resources. But the resources of the seventeenth century were limited; Biblical philology, geography, and archæology were yet in their infancy, and comparative philology and textual criticism were not yet born. Since that time Biblical scholarship in all its branches has made vast progress, especially within the last fifty years. The Greek and Hebrew languages, with all their cognate dialects, are better known now than ever before. The oldest and best uncial manuscripts of the Greek Testament have recently been discovered and thoroughly examined, together with the ancient versions and patristic quotations."

Many individual revisions of the Bible have been made since 1611, one by John Wesley, among others, but no organized effort in that direction until 1850, when the

AMERICAN BIBLE UNION was formed. After sixteen years' labor, that society, in 1866, put forth its version of the New Testament, on which they had had the work of able scholars from several denominations. In this version the word "baptizo" was uniformly translated "immerse." This society also translated portions of the Old Testament, having completed the books of Genesis, Judges, Ruth, Job, Psalms, and Proverbs. Their editions of Genesis and Psalms have had extensive circulation.

The invaluable O. T. library, probably the most extensive one in America, which was collected by this society, is now in Morgan Park Theological seminary, near Chicago, the site of the flourishing Institute of Hebrew.

\*Numerous illustrations from the C. V. of the result of this unsound principle can be given, but a few must suffice. In speaking of the extent of the darkness that occurred at the crucifixion, the same Greek word is translated in Matt. (27:45) and in Mark (15:33) as over the "land," and in Luke (23:44) as over the "earth." The new version correctly renders the word "land" in all three Gospels, with margin, "or earth."

Again in Matt. (25:46) the C. V. is "And these shall go away into *everlasting* punishment; but the righteous into life *eternal*." The corrected reading is "into *eternal* punishment"; and "into *eternal* life."

Again, in Matt. (26:41) in the C. V., are the words "the spirit indeed is willing, but the flesh is weak," while in Mark (14:38) the same original is rendered, "the spirit truly is ready," etc. The new version makes Mark read the same as Matthew did. See note, page xxii.



The labors of this society added impetus to the movement, which culminated in England, May 6, 1870, in the appointment of a commission to undertake what is now known as the

ANGLO-AMERICAN REVISION—About eighty of the most distinguished Biblical scholars of England and America, representing all the leading Protestant denominations, have been engaged upon the work. In the spring of 1881, the New Testament committee, at the end of ten years' toil, completed their allotted task; and it is expected that the Old Testament committee will announce the completion of their labors during the year 1885. The revised New Testament has already been received into quite general favor among Bible students, and has not met with more opposition or adverse criticism than was anticipated; and this opposition will diminish as the important truth secures acknowledgment that the acceptance or rejection of a reading is not a matter of individual preference, but one of *fidelity to the original*.

In conclusion, attention is drawn to the fact that the new version will probably not be expected, for many years to come, to supersede the common version, but rather to supplement it, somewhat in the nature of a commentary; and if it shall have won for itself a general acceptance among the people, within the first twenty years of its existence, it will have done very much better than did its great predecessor.

To such as fear that the knowledge of the existence of different readings may have a tendency to undermine the faith of any in the authenticity of the Scriptures, it may be stated that never, in the history of Christianity, was there a more ardent and devout study of the Bible than during the period just following the translation by Tyndale, in 1530, when there were four or five different versions in the hands of the people.

For convenience of reference we subjoin the following:

# SUMMARY OF THE PRINCIPAL BIBLE VERSIONS.

Date.	What part.		How issued.	Name.	By whom.	From what to what.	Remarks.
	O. T.	N. T.					
B. C. 285	All.	.....	MSS.	Septuagint.	72 Jews.	Hebrew to Greek.	Done by order of Ptolemy Philadelphus. Names of O. T. books from this version.
A. D. 405	All.	All.	MSS.	Vulgate.	Jerome.	{ Hebr'w and Greek to Latin.	Sacred text of the Romish Church.
680	Psalms.	.....	MSS.	.....	Cædmon.	Latin to English.	First translation into English poetry.
735	.....	Part.	MSS.	.....	Bede.	Latin to English.	
901	.....	Part.	MSS.	.....	King Alfred.	Latin to English.	
1384	All.	All.	MSS.	.....	John Wycliffe.	Latin to English.	First translation of whole Bible into English.
1530	All.	All.	MSS. and Print.	.....	W. Tyndale.	{ Hebr'w and Greek to English.	The principal model and basis of our common version.
1535	All.	All.	Print.	.....	{ Matthews and Coverdale.	{ Hebr'w and Greek to English.	The first complete <i>printed</i> Bible.
1539 } 1541 }	All.	All.	Print.	Great Bible.	Cranmer.	{ Hebr'w and Greek to English.	First authorized edition. The Psalms of the Protestant Episcopal Prayer Book are from this version.
1560	All.	All.	Print.	Genevan.	Calvin.	{ Hebr'w and Greek to English.	In use 80 years. First use of verses.
1568	All.	All.	Print.	Bishops'.	Arc. Parker.	{ Hebr'w and Greek to English.	
1582	.....	All.	Print.	Rheims.	Romanists.	Latin to English.	
1609	All.	.....	Print.	Douay	Romanists.	Latin to English.	
1611	All.	All.	Print.	King James,	47 Divines.	{ Hebr'w and Greek to English.	Common version. Revision of Bishops' version and others.
1866	Part.	All.	Print.	Bible Union.	Conant, etc.	{ Hebr'w and Greek to English.	Revision of King James' version.
1881	.....	All.	Print.	Anglo-Amer.	{ English and Am'ric'n com.	Greek to English.	Revision of King James' version.
1885	All.	.....	Print.	Anglo-Amer.	{ English and Am'ric'n com.	Hebrew to English.	Revision of King James' Version.



N. A. N. I. LIBRARY  
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AN INDEX

TO THE PERSONS, PLACES, AND SUBJECTS MENTIONED  
IN THE GOSPELS.

[The chronology in this index is according to Usher as followed by Dr. Young,  
author of the Analytical Concordance.]

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## EXPLANATION OF MAP AND DIAGRAMS.

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On the page opposite the "Map of the Pathways of Jesus" is presented a list of the "Principal Places Visited" by our Lord, beginning at Bethlehem, where he was born, and ending at Bethany, the place of his ascension; and these are given in chronological order, as shown by the numbers in the left-hand columns.\* The corresponding numbers on the lines of the map and the diagrams, with the arrows, indicate at what town or country each journey terminated. Thus: line No. 2 shows that he went from Bethlehem to Jerusalem; line No. 3, that he went from Jerusalem to Bethlehem; line No. 4, that he went from Bethlehem to Egypt, etc. Several of the short journeys, mainly those about Capernaum and Jerusalem, could not conveniently be shown on the map, though indicated in the list. Omitted lines are such as would correspond to Nos. 11, 22, 23, 25, 26, 29, 30, 31, 34, 35, 41, 42, 47, 55, 56, 57, 58, 65, 67, and 68. Lines Nos. 69 to 85 inclusive are shown on the diagrams. None of his appearances after his resurrection are indicated on the map, except 87 Emmaus. Only in a few instances is the exact route pursued by our Saviour in going from place to place known; hence the lines on the map and diagrams are conjectural, except as to their general course and termination.

The letter and figure following each name in the list indicate the space on the map where the place will be found; thus, Jerusalem (G 2) is in the space where G from the sides of the map meets 2 from the top and bottom.

The "Diagrams illustrating the Principal Events of Crucifixion Week" will be found on the page following the list of the "Principal Places Visited."

See "Summary of the Principal Events in the Last Forty-Eight Days of our Lord's life on Earth," on page 248.

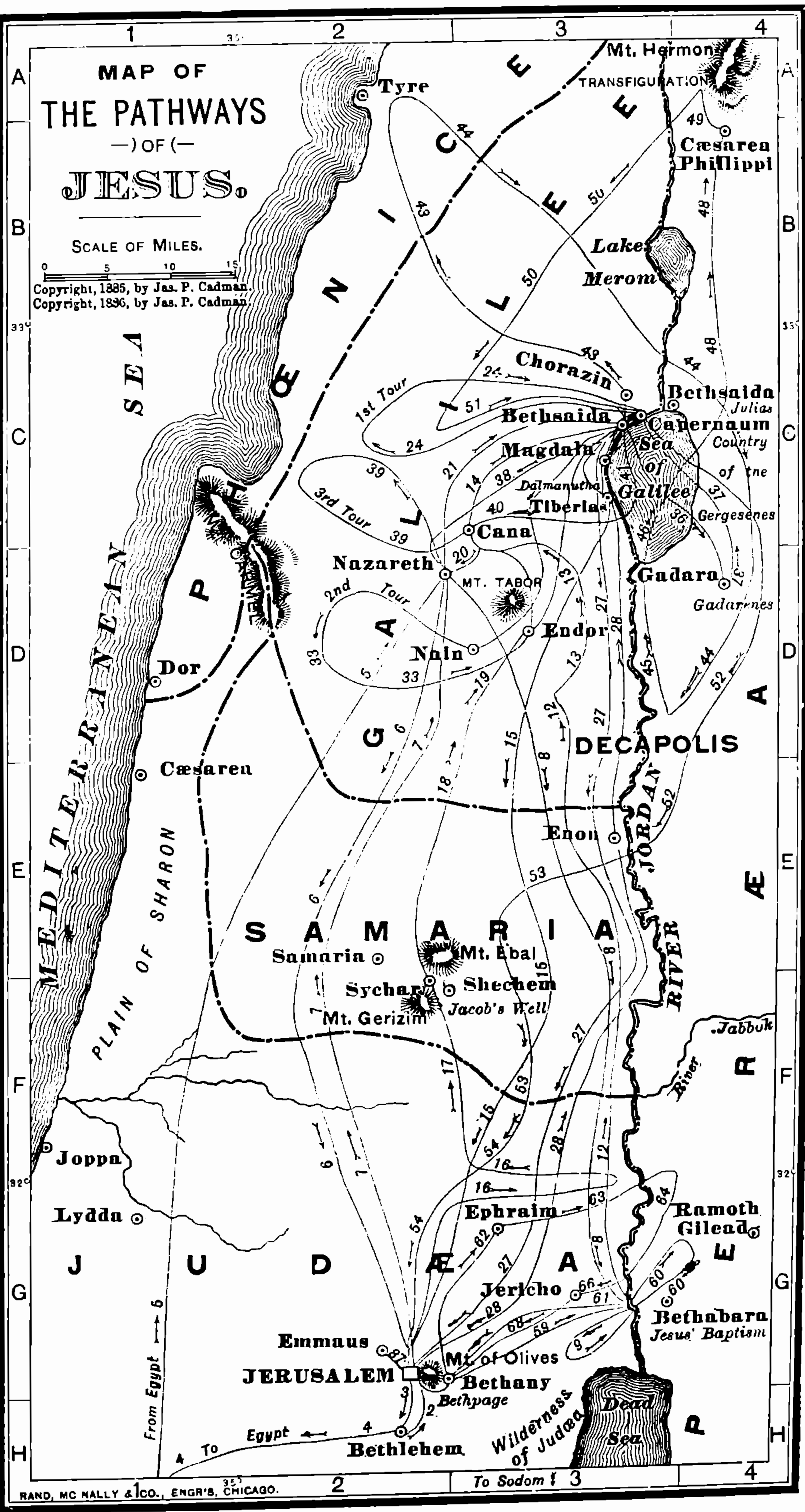
\*There are also numbers in the headings of the different sections of the book which correspond to these numbers. See § 8, page 38, and § 10, page 43, for No. 1; and § 11, page 44, for No. 2; and § 12, page 47, for No. 3, etc. See also "Explanation of Text," page xxii.



# MAP OF THE PATHWAYS —) OF (— JESUS.

SCALE OF MILES.

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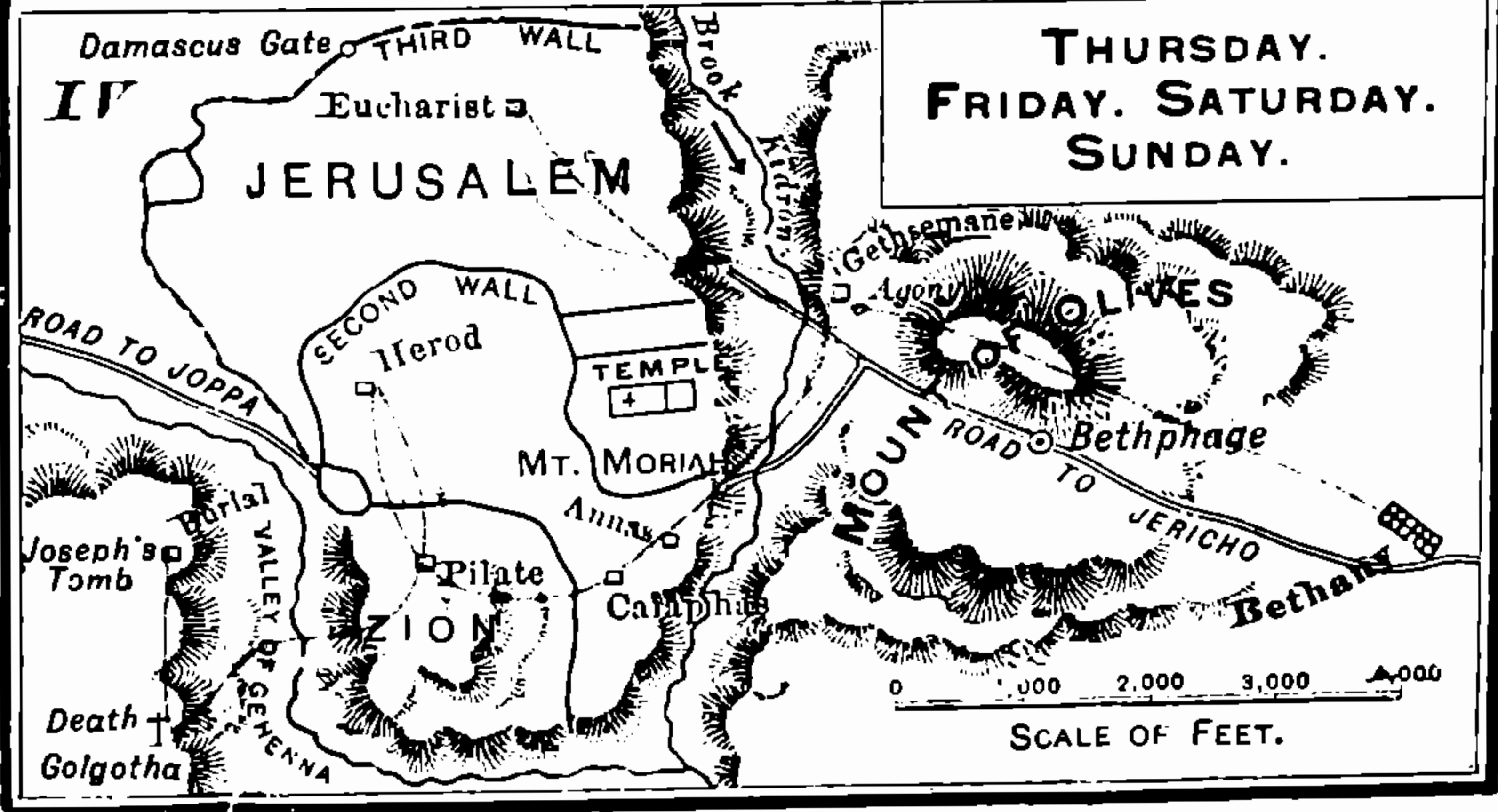
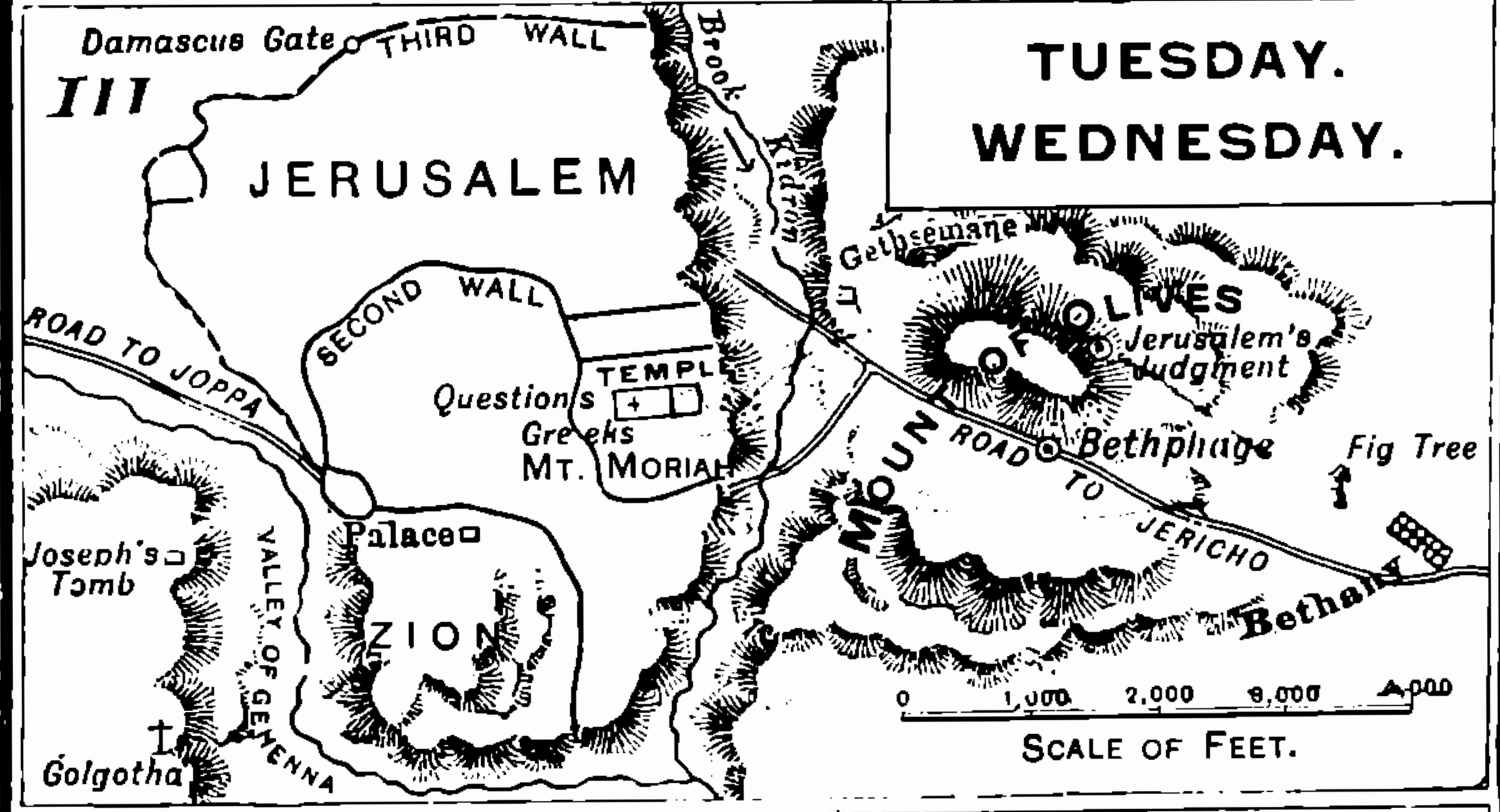
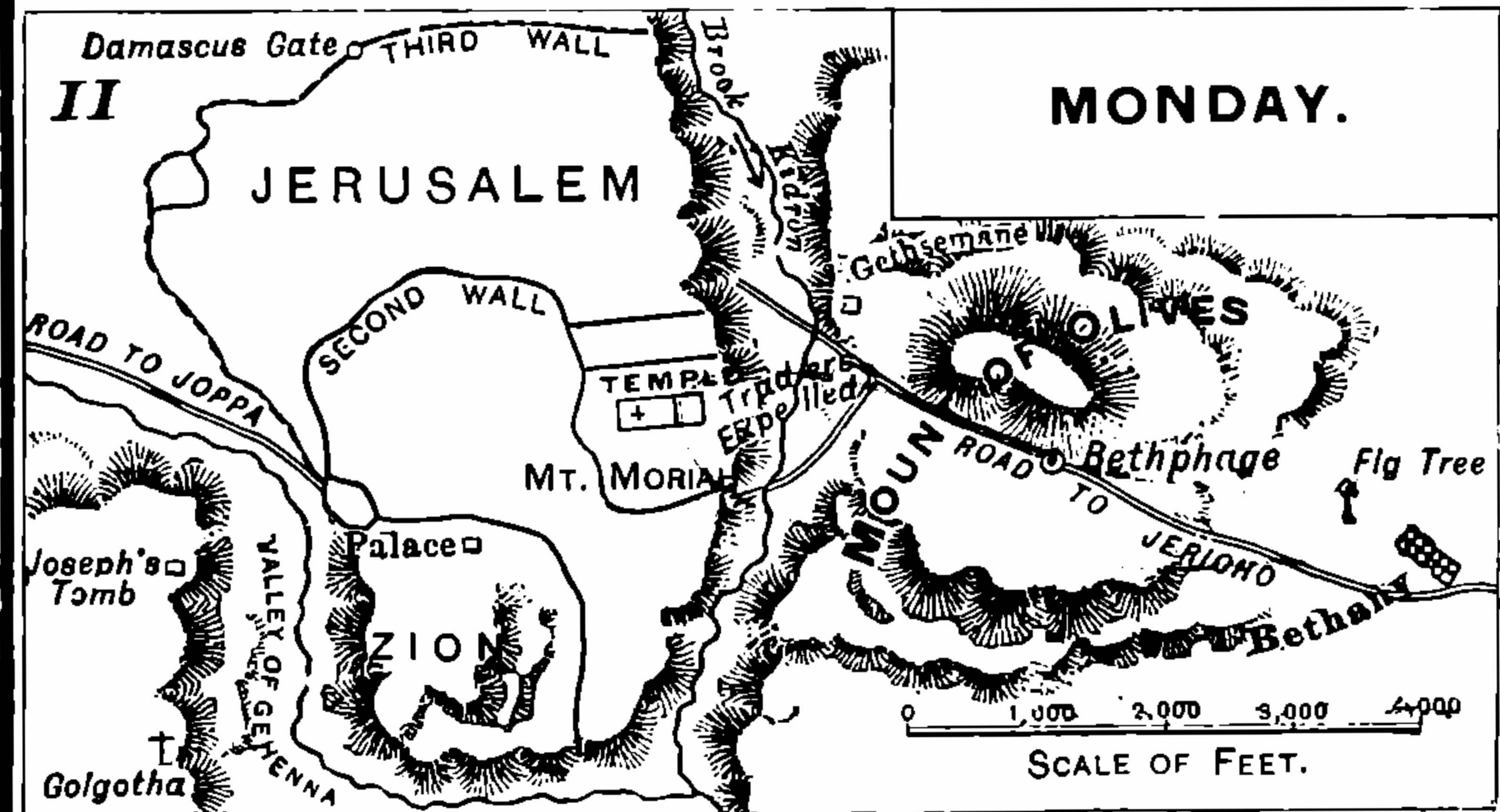
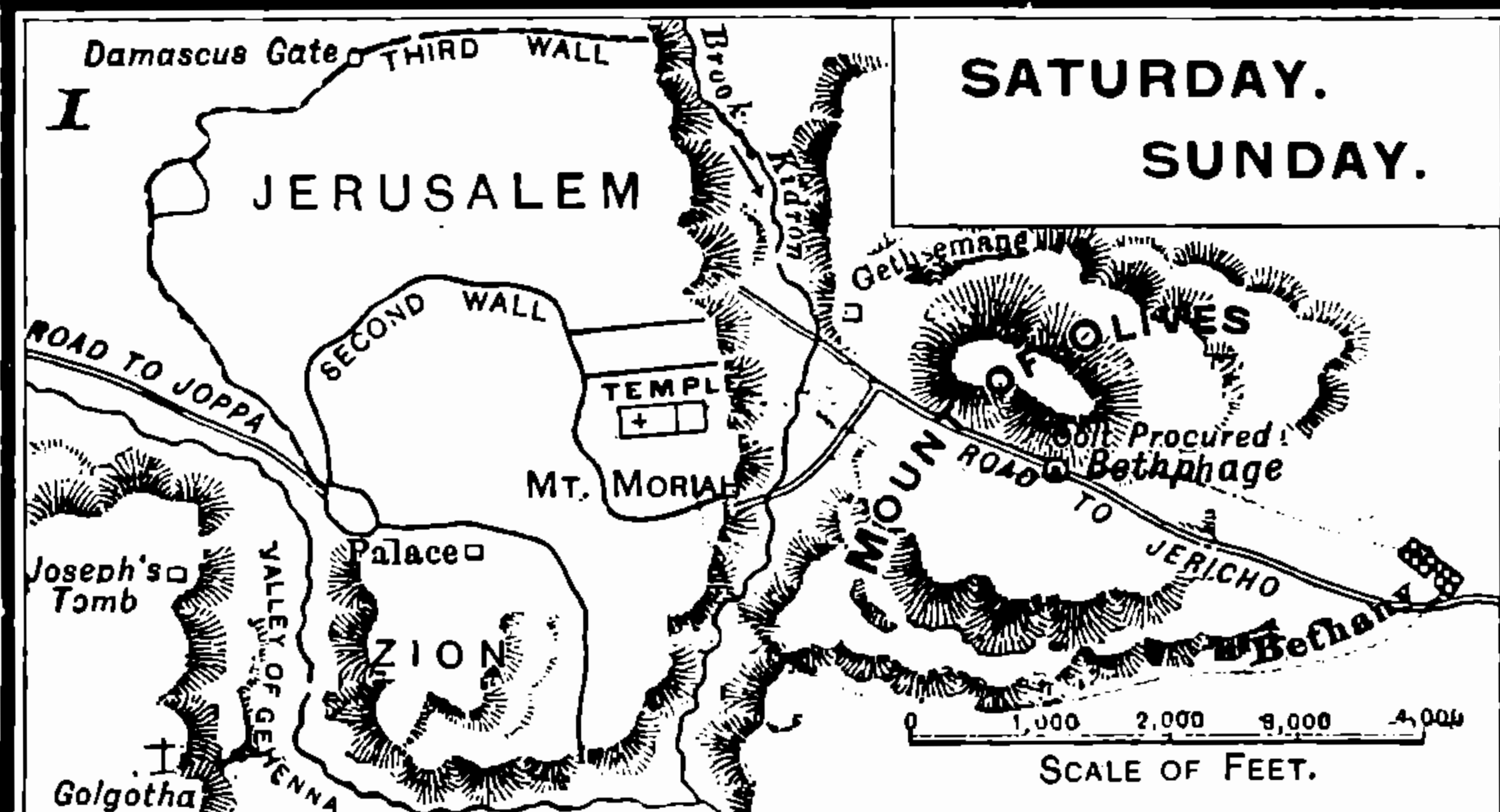


# PRINCIPAL PLACES VISITED.

No.	Location.	No.	Location.
<b>INFANCY AND CHILDHOOD.</b>		50. Thro' Galilee.....(C. 3)	
1. Bethlehem.....(H. 2)		51. Capernaum.....(C. 3)	
2. Jerusalem.....(G. 2)		52. Thro' Perea.....(D. 4)	
3. Bethlehem.....(H. 2)		53. Thro' Samaria..(E. 3)	
4. Egypt.....(H. 1)		<b>FEAST OF TABERNACLES TO FINAL ARR. AT BETHANY.</b>	
5. Nazareth.....(D. 2)		54. JERUSALEM... (G. 2)	
6. Jerusalem.....(G. 2)		55. Near Jerusalem...(G. 2)	
7. Nazareth.....(D. 2)		56. Bethany.....(G. 2)	
<b>BEGINNING OF MINISTRY.</b>		57. Judea..... (G. 2)	
8. River Jordan.....(G. 3)		58. FEAST OF DEDICATION.	
9. Desert of Judea...(G. 3)		59. Bethabara.... (G. 3)	
10. Bethabara.....(G. 3)		60. Perea... (G. 4)	
11. River Jordan.....(G. 3)		61. Bethany.....(G. 3)	
12. Galilee.....(D. 3)		62. Ephraim.....(G. 3)	
13. Cana.....(C. 3)		63. Judea.....(G. 3)	
14. Capernaum.....(C. 3)		64. Perea.....(G. 4)	
<b>1ST TO 2D PASSOVER.</b>		65. Near Jericho.....(G. 3)	
15. JERUSALEM.....(G. 2)		66. Jericho.....(G. 3)	
16. Country of Judea...(G. 3)		67. Near Jerusalem...(G. 2)	
17. Shechem.....(F. 2)		68. Bethany.....(G. 2)	
18. Galilee.....(E. 2)		<b>FIRST PART OF THE LAST PASSOVER WEEK.</b>	
19. Cana... (C. 3)		69. ENTRY INTO JERUSALEM (a).	
20. Nazareth.....(D. 2)		70. Bethany (a).	
21. Capernaum.....(C. 3)		71. Jerusalem (b).	
22. Sea of Galilee.....(C. 3)		72. Bethany (b).	
23. Capernaum.....(C. 3)		73. Jerusalem (c).	
24. Galilee, 1st tour...(C. 2, 3)		74. Mount of Olives (c).	
25. Capernaum.....(C. 3)		75. Bethany (c).	
26. Galilee..... —		76. Jerusalem (d).	
<b>2D TO 3D PASSOVER.</b>		77. Mount of Olives (d).	
27. JERUSALEM.....(G. 2)		<b>BETRAYAL AND CRUCIFIXION.</b>	
28. Judea.....(G. 3)		78. Gethsemane (d).	
29. Sea of Galilee.....(C. 3)		79. To ANNAS (d).	
30. Near Capernaum...(C. 3)		80. To CAIAPHAS AND SANHEDRIM (d).	
31. Capernaum.....(C. 3)		81. To PILATE (d).	
32. Near Nain.....(D. 3)		82. To HEROD (d).	
33. Galilee, 2d tour...(D. 2)		83. To PILATE (d).	
34. Nr. Sea of Galilee.(C. 3)		84. GOLGOTHA (d).	
35. On Sea of Galilee.(C. 3)		85. SEPULCHRE (d).	
36. Gadara.....(C. 4)		<b>THE GREAT FORTY DAYS.</b>	
37. Capernaum.....(C. 3)		86. To MARY MAGDALENE.	
38. Nazareth.....(D. 2)		87. EMMAUS.....(G. 2)	
39. Galilee, 3d tour....(C. 2)		88. Jerusalem.....(G. 2)	
40. Nr. Sea of Galilee.(C. 3)		89. Sea of Galilee.... (C. 3)	
41. On Sea of Galilee.(C. 3)		90. Mt. in Galilee.....(C. 3)	
42. Capernaum.....(C. 3)		91. Jerusalem.....(G. 2)	
<b>3D PASSOVER TO FEAST OF TABERNACLES.</b>		92. BETHANY—ASCENSION.	
43. Land of Tyre.....(A. 2)		(a) See DIAGRAM. I.	
44. Decapolis.....(D. 3, 4)		(b) " " II.	
45. Nr. Sea of Galilee.(C. 3)		(c) " " III.	
46. N.E. of Sea of Gal.(C. 4)		(d) " " IV.	
47. Bethsaida.....(C. 4)			
48. Nr. Ces. Philippi..(B. 4)			
49. TRANSFIGURATION(A. 4)			



Diagrams Illustrating the Principal Events of Crucifixion Week.



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